

THE CLEANSING of the Leper:

DISCOVERED,
AND OPENED, FIRST,
in certaine Lectures within the Cathedrall
Church of Saint Paul, in London; vpon
occasion of that great visitation of the
Plague, in the yeare of our Lord,
1603.

And now thought meet to be published, for
our present instruction and comfort; as be-
ing fitted both to this time of pestilence,
and of famine amongst vs.

*Beholde; thou art now made whole: sinne no
more; least a worse thing come vnto thee.*
Ioh. 5.

By **HENRY MORLEY**, Bachelour
of Diuinitie.

Imprinted at London, by H. L. for Clement
Knight: and are to be sould at the signe
of the holy Lambe, in Paules Church-
yarde. 1609.



TO THE MOST
Reuerend Father in GOD,
RICHARD, the Lord Archbishop of
Canterburie his Grace, Primate and Me-
tropolitane of all England, one of his
Maiesties most Honorable priuie Coun-
cell, and Chancelor of the Vniuer-
sitie of Oxford.



Ight Honorable, and
my gracious good
Lord: the common
Apologie that is
made for the publi-
shing of bookes (viz.
the intreatie & importunitie of friēds)
with a complaint, notwithstanding, of
the excessiue number thereof already;
I take to be much like that formal speech
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The Epistle

*seeme to finde fault with the excesse of
cheere and superfluitie of dishes; & yet
taste and eate of euerie one that is be-
fore them. The best Apologie (I suppose)
my self and others can make herein (for,
so many Criticks haue we in these daies,
that nothing can well passe without an
Apologie) is the necessitie or rather ini-
quitie of this age: wherein, the mani-
fold opposition to Trueth, and the most
(shamefull dishonour to Pietie (the one
by Papists and Schismatickes; the other
by Atheists and Libertines) do seeme to
call, as Moles somtimes did to the tribe
of Leui, to put euerie man his sword by
his side (that hath skill to handle it) and
to consecrate his hands vnto God, in the
zeale and defence of them. In perfor-
mance of which dutie, if there bee any
thing, in this simple Work, worthy of re-
gard; I humbly cōsecrate the same (next
vnto God) to the honour of your Grace:
to whome it doth most iustly belong; both
in regard of my bounden duetie (as your
servant) and of your Graces sundry fa-
uours*

Dedicatorie.

uours and benefittes towards mee. To which, please it you to adde your honorable patronage of this small Treatise, against the calumnies of such Aduersaries as it hath to incounter with; I shall thinke my selfe yet more deeply ingaged (in any possible seruice) to your good Lordshippe. Thus, crauing your Honorable acceptance of my poore endeavors; I humbly take my leaue: with hartie and earnest prayer to God, for your Graces health and happinesse (to the prosperous and good estate of this our Church) long to continue.

Your Graces humble Chaplaine
and Seruant,

HENRIE MORLEY.

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The Matters contayned in this Booke.

1 **T**He combining of Christs preaching and his working of miracles together ; with the reasons thereof. pag. 1

2 The particular miracle of the healing of the Leper, and the severall points observed in it. pag. 5.

3 A description of the nature and qualitie of the Leprosie ; and of the contagion, and difficulty of the curing thereof. pag. 6

4 The Lepers faith in comming vnto Christ, & in making a petition to be healed of him ; commending faith without diffidence in prayer. pag. 8

5 The Lepers humility & reuerence vnto Christ, in worshipping him and falling downe before him ; commending humilitie and reuerence in prayer. pag. 11

6 The honor that the Leper giueth vnto Christ, stiling him with the name of a Lord, acknowledging him to be Lord God Almighty, the soueraigne Lord of heauen and earth. pag. 17

7 The forme of the Lepers petition (in saying *Si vis, potes*, if thou wilt, thou canst make me cleane) cleared from imputation of distrust and diffidence of Christs goodnes towards him. pag. 24

8 The matter of the Lepers petition, in praying for the health of his body, shewing the lawfulnessse of praying for temporall things, and how farre and in what sort wee ought to pray for them. pag. 26

9 The ground of the Lepers petition: which is, the acknowledgement of Christs will and the confident assurance of his power, in saying, *Si vis, potes*, if thou wilt thou canst. pag. 32

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10 Two propositions diduced from thence: the one, that the will of God is the prime and principall cause of Gods workes; the other, that the will of God is omnipotent able to doo whatsoeuer it will.

Ibid. 5

11 The former point proued in diuers cases, both of election, reprobation, &c. of all which the will of God is shewed to bee the first, immediate & principall cause.

pag. 33

12 That the will of God is alwayes iust, though many times secret and hid from vs; and that there is alwayes a iust reason though not a superiour cause of it.

pag. 36

13 Against the heresie of the Pelagians and some of the Papists, affirming election and reprobation to be of a preuision and foreknowledge in God, the one of faith and good workes, the other of infidelitie and the abuse of his grace.

pag. 38

14 Notwithstanding, the will of God is not the sole cause of most of his workes, and particularly of mans saluation: but the will of man worketh with the will of God in the accomplishment therof.

pag. 43

15 Neither is the meere will of God the only cause or any cause of the damnation of the wicked, without the malice and wickednes proceeding from mans owne will.

pag. 47

16 The difference of reprobation and damnation, or of negatiue and positiue reprobation: the one depending vpon the will of God only; the other hauing respect vnto the wickednesse of man.

pag. 48

17 The conclusion of the first point, together with the right vse to be made of it.

pag. 49

18 The second point, concerning the omnipotency of Gods will; that nothing is able to resist or

to

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to hinder the fulfilling of it.

pag. 51

19 Of diuers manners whereby God willeth many things, although there bee but one will in him properly and indeede: viz. his absolute will, or the will of his good pleasure, which is alwayes fulfilled.

pag. 53

20 Against the doctrine of vniuersall grace, as it is held by some; as being not able to consist nor to stand with the absolute will of God¹ and the powerfull and effectual working thereof.

pag. 54

21 The order of Christs healing the Leper, by his hand, and by his tongue, with diuers reasons of both.

pag. 56

22 The first reason, why Christ vseth his hand in healing the Leper; being able to haue healed him without touching him: viz. to shewe that he was not subiect to the law as others, but was Lord of it.

pa. 57

23 The second reason, to shew that hee did not feare to take the infection, nor refuse to do a work of pietie, vpon any nicenesse and squeamishnesse: wherein is shewed how farre charitie is to bee extended in times of infection.

pag. 61

24 The third reason, to shewe that hee esteemed more of charity then of the ceremonies of the lawe, and that all things are to yeeld vnto pietie and charitie. Wherein is shewed how far charitie is to be extended in a time of famine.

pag. 69

25 The reasons why Christ vseth his tongue in healing the Leper, being able to haue healed him without speaking.

pag. 79

26 The first reason, which was to manifest the miracle to haue beene done by him and no other: wherein is shewed the necessarie vse of a more publike life, with a comparison betweene it, & that which is priuate, occupied for the most part in speculation.

pag 79 80

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27 The second reason, which was to heale him after a decent manner: not by dumb shewes or apish gestures: but by an expresse significant voice, ioyned with an outward signe or action: Against the practise of coniurers, iugglers, and all impostors. pag. 84

28 The third reason, which was to shew the vertue and power of his speech, hauing as much vertue and efficacie in his words as in his workes. Wherein is shewed the mightie power and efficacy of Gods word. pag. 90

29 The particular wordes which Christ vseth in healing, viz. *volo mundare*; declaring his mercy and goodnesse to the Leper, with his willingnes and readines to heale him in saying *volo*, I will: and his actuall operation and performance of it in saying, *mundare*, be thou cleane. pag. 98

30 The former shewed in being willing to help vs not only when we pray, but also before we pray: with the reason why God doth not sometimes grant our praiers, nor extend his mercy generally to al. pag. 99

31 The latter shewed in the performance of his promises, & in doing actually and really whatsoever he will haue done. Wherein is manifested the stabilitie and certainty of Gods will and decree concerning election and reprobation, and all other things; being most immutable and inuiolable. pag. 104.

32 Diuers mysteries signified in Christs touching the Leper, and in saying, *volo, mundare*, I will be thou cleane. pag. 112

33 The cure insuing hereupon, wrought by so small meanes, viz. by the word of his mouth and by the touch of his hand only; shewing the wonderfull power of Christ, able to doo so great things by so weake meanes. pag. 116

34 That it is not in the strength and vertue of the meanes, but in the might and power of Gods will

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will, whereby hee worketh. pag. 119. 120.

35 Why God vseth any meanes, being able to work without them; and vsing meanes why he vseth commonly weak and contemptible means. pag. 121

36 Two reasons why God vseth some means, being as well able to haue wrought without them: one to keep a decent order in things; the other to honor the creatures, making them coworkers with himselfe. pag. 122. 123

37 Against diuers loyterers, who laying all vpon God, they themselues become altogether idle, in doing and working nothing at al with him. These of three sorts. pag. 126

28 The first, of such as depend so much vpon Gods predestination, that they neglect altogether the second causes and subordinate means of their saluation. pag. 127

39 The second, of such as depend so much vpon Gods providence in providing for them, that they neglect and refuse all labour and other meanes of providing for themselues. pag. 132

40 The third, of such as depend so much vpon Gods protection and care ouer them, that in times of daunger they neglect all meanes of their preservation. pag. 136

41 Two reasons also why God vseth so small & weake meanes, being able to haue vsed both greater and mightier meanes. pag. 140

42 The first, that wee should not ascribe that to the second cause and the meanes, which is wholly due vnto God. pag. 140. 141

43 The second, that wee should not trust in the greatnes of the meanes, nor despaire in the weaknes therof, but to depend vpon Gods power, who is able to work by small as wel as by great means. pag. 142

44 That the Leper is not only healed by small meanes,

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meanes, but also after a wonderfull and straunge manner, viz. both presently and suddainly; whereof no other reason can bee giuen but only Gods power.

pag. 145

45 The benefit and comfort that comes vnto vs by the present and ready helpe that God doth send vs in our greatest neede.

pag. 149

46 Christs charge vnto the Leper cleared from the imputation of inciuitie and ingratitude, and his wisdom and louing affection commended for our instruction and imitation.

pag. 152

47 The morall respects which Christ had, in willing the Leper to tell no man of his cleansing.

pag. 160

48 The first, in regard of modestie, not caring to haue his good deedes to be proclaymed, & to teach vs not to publish our good deedes in boasting of the. Also how farre wee may manifest them vnto the world.

pag. 161

49 The second, in regard of humilitie, flying vain glory, and to teach vs not to seeke the vaine applause and commendation of men. To which there are foure motiues, with a limitation how farre and with what respects wee may receiue the prayse of men.

pag. 165

50 The third, in regard of pietie, willing to giue all the glory vnto God, and to teach vs not to ascribe any thing vnto our selues, but to giue all the prayse and honour vnto God, for all the good that either we haue or doo.

pag. 176

51 Christs charge vnto the Leper, to shew himselfe vnto the Priest, which was to discern & iudge of his healing, and to pronounce him cleane. Wherein is a three folde regard: first, of the Leper: secondly, of himselfe: thirdly, of the Priest.

pag. 180

52 The reason concerning the Leper, to perform

obe-

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obedience vnto the lawe. With the streight bond
and obligatorie power not only in the morall lawe
of God, but also in the politicke lawes of men.

pag. 181

53 Against the Anabaptists and Papists, who re-
sist and oppose themselves against ciuill gouernment
vnder a pretence of Christian libertie, or some spe-
ciall immunitie.

pag. 183

54 Against Schismatickes & disordered persons,
who spurne and kicke against the ecclesiasticall regi-
ment, & the ceremonies of the Church, vnder a co-
lour of the puritie & sinceritie of Gods word. Where-
in is shewed how far, nature, reason, custom, humane
constitutions, &c. without expresse scripture, are to
sway in matters of ecclesiasticall gouernment. pa. 187

55 The reason concerning Christ himself. Which
was, to auoyd offence that would haue been taken at
him; and how to carrie our selues towards others in
the case of scandals.

pag. 194

56 The nature and kindes of scandals, whereof
some actiue, and some passiue, &c.

pag. 195

57 That a speciall care is to bee had of the actiue
scandall in giuing no iust offence: which proceedeth
of two especiall causes, either of corrupt doctrine or
corrupt life.

pag. 196

58 The passiue scandall considered according to
the conditions of two sorts of persons: the one mali-
cious taking offence at good things; the other weak
taking offence at indifferent things.

pag. 202

59 That of the scandall of malicious men wee
need not to be verie sollicitous; exemplified in two
particular cases.

pag. 203

60 That of the scandall of weake ones wee ought
to haue some care, in condescending something vnto
their weakenes; wherein is shewed how far, and how
long.

pag. 206

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61 The reason concerning the Priest, to giue him his due, and the honor that belonged vnto him: whose office was to iudge of the Leprosie, & to pronounce sentence of the cleansing thereof. pag. 212

62 The great honour that God hath vouchsafed to the Priests of the Law from time to time, specified in foure particulars. pag. 213

63 The honour that God hath vouchsafed to the ministers of the Gospell, shewed in the honour of their office and of their person. pag. 216.

64 The contempt of Gods ministers in these dayes, and the haynousnes of the sin, with the causes of this contempt. pag. 221. 224

65 Reuerence and obedience to be yeelded vnto the, notwithstanding their vnworthines many times; due in regard of the dignitie of their office, though not in regard of the merit of their person. pag. 230

66 The third charge, to offer his gift, with the reason thereof: which was to testifie his thankfulness vnto God. pag. 232

67 That for the same cause God commanded the first fruits, sacrifices, tenthes, oblations &c. to be offered vnto him: which he hath giuen from himself vnto the Priests for their seruice and maintenance. pag. 233

68 That the law of tithes and oblations is not a meere ceremoniall and iudiciall law, but also morall in the substance, and proportion, and equity thereof. pag. 238

69 That although the law of tithes doe not binde Christians, as they were due to the Leuitical priests, yet the Church hath libertie to retaine the same, and to ordaine it againe, as it doth. pag. 237

70 Foure propositions arising from the right which God hath transferred from himselfe, and hath madeouer vnto his ministers for their seruice. pag. 241

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71 The first, that the maintenance of ministers, is not a meere humane constitution, but a diuine ordinance, due vnto them *iure diuino*, by a diuine right or by the law of God. pag. 241. 242.

72 Also that it is not a voluntarie and beggerly almes giuen in charitie, but an honourable tribute due in iustice: and that God did not see it fitte that ministers should liue vpon meere beneuolence, and the voluntarie contributions of the people, with the reasons thereof. pag. 242. 243

73 The second, that the maintenance of ministers ought to bee a liberall, and a bountifull maintenance; proued by the law of nature, of nations, of Christ, and of Christian Princes. pag. 246

74 The third, that tenthes, and oblations, and other reuenewes of the Church, doe properly belong to Ecclesiasticall and not to any temporall persons. pag. 254

75 That to alienate the goods of the Church, either by diuerting them without iust cause to ciuill vses, or by conuerting them fraudulently and vniustly to our owne vses, cannot be without iniurie vnto God and to the Church. pag. 256

76 Of the great daunger heereof, and the grieuous punishments that haue followed after it, with an exhortatiō & a Caueatto beware of it. p. 258. 267

77 The fourth, that tithes and oblations with other duties belonging to the Church, are to be rendered willingly and cheerefully, without grudging and murmuring, and without contesting and cauil-ling about them; against the wicked practise in these dayes. pag. 271

78 The ground and reason of the charge; which is the law and commandement of *Moses*, and why Christ would haue the Leper to performe obedience vnto it, being shortly after to bee abolished: which

The Table.

which was, to honour *Moses* and his law. pag. 279

79 Of the honour deweto the lawes and ceremonies of our Church, in regard of the first authors and obseruers of them; the which are cleared of the imputation of poperie and superstition. pag. 284

80 Another speciall end of the Lepers oblation: which besides the testification of his thankfulnessse was to be a testimony against the priests. pag. 290

81 How God keepeth records and witnesses, to leaue vs without excuse; and therefore to seeke for the testimonie of Gods spirit, and the testimonie of a good conscience to secure vs against all witnesses that come against vs. 291

82 The allegorie of the whole text applyed to the cleansing of sinne, which is the leprosie of the soule, wrought by Christ Iesus, the Physitiō that cleanseth, and the high Priest that doth pronounce vs to bee cleane; with the testifying of our thankfulnessse for it. pag. 295

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THE CLEAN- sing of the Leper.

Matth. 8. Verse 2. 3. 4.

And lo there came a Leper and worshipped him saying, Lord if thou wilt, thou canst make me cleane.

And Iesus stretching forth his hand touched him saying, I will be thou cleane, and immediately his leprosie was cleansed.

Then Iesus sayd unto him, See thou tell no man, but goe and shewe thy selfe unto the Priest, & offer the gifte that Moses commanded for a witnesse to them.



It is obseru'd by the fathers that the creation of the World was not performed vvith such labour & difficultie as the redemption of it.

In the creation God vsed his word only; for, *dixit & facta sunt*, hee spake the
B word

Psal. 33. 9 word and they were made: Psalm. 33. 9.
 But in the redemption of it, Christ vsed
 both words and deeds too: for *multa dix-*
it, multa fecit, & multa pertulit (sayth
 S. Bernard; hee spake many things, hee
 did manie things, and hee suffered manie
 things. Which was the cause that in per-
 forming the office of his mediation, hee
 did not onely preach the word, but also
 wrought many workes and wonders with
 it, ioyning vnto his sayings, his doings, to
 his words, his deeds, and to his doctrine,
 his works, & miracles which he wrought.
 And this not without most wise and iust
 consideration. Partly to winne credite &
 authoritie vnto his preaching, and to con-
 firme his doctrine by signes and wonders
 that followed after: that as his doctrine
 was supernaturall farre aboue the appre-
 hension of reason; so the confirmation
 thereof might bee supernaturall farre a-
 boue the order and course of nature. It
 is the song of the Church in the booke of
 the Canticles, *The flowers appeare in the*
earth, and the voice of the Turtle is heard
in our land: that is sayth Bernard the truth

Psal. 33. 9

Bern. incant.
ser. 20

Mark 16. 20

Cant. 2. 12

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is founde by hearing and by seeing; the voice being heard and the flowers beeing seene. For though *faith commeth by hearing* (as the Apostle sayth) yet notwithstanding the confirmation of it is by seeing, according to that which Christ saith, *Go shewe Iohn what things yee haue heard & seene*; the things which we heare being confirmed by those things which we see. Therefore is Christ not onely testified by a voice, but also demonstrated by a Doue, and is preached not onely by an audible, but by a visible word; to shew that both a voice and a signe doe concur in the assistance of faith. Whereupon, he concludeth concerning the effectuall power of Christs preaching and his working of miracles together, *Intonat tuba salutaris, & horuscant miracula & mundus credit*: the trumpet of Gods word thundred, his miracles & wonders lightned, and the whole world was thereby conuerted, and beleued. Partly it was to conuince his aduersaries, and to stop the mouthes of those malicious Iewes who were ready to de-
raue, and to cauill with him.

Rom. 10. 17
Et visu veri-
tas cōpertā
auditu. Et
si fides ex au-
ditu, ex visu
confirmatio
est. Audita
visa confir-
mant. Bern.
in Cant. ser.
59.
Mat. 3. 16

Bern. ibid;

For though his doctrine was most heavenly, hauing the wordes of eternall life with him, Ioh. 6.68. Though his speech was most gracious hauing his lips full of grace. Psal. 45.2. Though his words were most powerfull, speaking as one hauing authoritie, Mat. 7.29. In a word, though he excelled all that did euer speak (neuer any man spake like this man; sayd the officers that were sent to take him. Ioh. 7. 46) Yet notwithstanding the Priests and the Pharisies, with the rest of the people being maliciously bent against him, how were they ready to backe-bite, to calumniate and to quarrell with him. Here are many goodly words, were they ready to say, but we can see no deeds of his, it is an easie matter to say well, but we would faine see what great matter hee is able to do; therefore our Sauour Christ to shew that he was not only verball but reall, and that he was not only mighty in word, but mightie in deed, with his sayings he ioy-neth his dooings, with his words he ioy-neth his deeds, and with the preaching of the word, the working of miracles too: so

Ioh. 6.68

Psal. 45.2

Mat. 7. 29

Ioh. 7. 46

Aa. 7. 12

as if he preacheth in the mountaine hee doth miracles in the vallie, if hee sayth in the mountaine, *Beati mundo corde*, Bles. Mat. 5. 2
sed are the cleane and pure in heart, hee sayth really in the vallie *Volo, mundare*, I will, be thou cleane, as hee doth to the Leper heere.

In the discourse and handling whereof wee obserue. 1. The Leper comming to Christ and putting vp a petition vnto him to heale him of his leprosie (and lo there came a Leper & worshipped him saying, Lord if thou wilt thou canst make me clean.) 2. Our Sauour Christ granting his petition and healing his leprosie (Iesus stretching forth his hand touched him saying, I will bee thou cleane). 3. The cure it selfe insuing & folowing presently vpon it (and immediately his leprosie was cleansed.) 4. The charge or command that Christ giueth him after the cure 1. To tell it to no man (see thou tell no man.) 2. To shewe himselfe vnto the Priest (but go and shew thy selfe vnto the Priest) 3. To offer his giste according to the lawe of *Moses* and offer thy giste as

M O S E S commaunded for a witnesse to them

Concerning the Leper that maketh
 Luke 5. 12 suite vnto Christ, S. *Luke* reporting this
 history, saith that he was no ordinary Le-
 per, but a man *ful of leprosie*; of the nature
 quality, signes, symptoms, and effects of
 which disease I holde it needesse to dis-
 course out of the art and rules of physick,
 being so copiously described in the holic
 Scriptures, as you may reade in the thir-
 Le. 13. & 14 teen and foureteen Chapters of *Leuiticus*,
 and in diuers other places; onely I note
 two things that are especially obser-
 ued of it, the one that it was contagious
 and infectious: the other that it was des-
 perate and almost incurable. So conta-
 gious it was, that God prouided in the
 Leuit. 13. 46 lawe of *Moses*, that such persons as were
 infected herewith, should liue apart from
 the society and companie of others, and
 shoulde vweare a couering vppon their
 lips; and as anie passed by to giue war-
 ning vnto them by crying; *I am vnclean*,
I am vncleane: and all to this end, that o-
 thers might not be infected by them, in-
 somuch

somuch that euen *Vzziah* the King him-
 selfe, being smittten with the leprosie for
 meddling presumptuously with the Priests
 office, liued as a Leper in a house apart by
 himself, all the dayes of his life. 2.Chro. 26. 21. And so hard and difficult was the
 cure, that when the king of Syria sent *Na-*
aman the Leper to the king of Israell to
 bee healed of him: See (sayth the king
 of Israell) how he seeks a quarrell against
 mee: am I God to giue life? signifying that
 it was not in the art and cunning of man,
 but onelie in the power of God to heale
 this disease. So that the diseale beeing
 so contagious, and so incurable, the
 healing of it cannot but bee admirable,
 vworthie of an *Ecce*, *Beholde*, and
 deseruing most diligent heede and atten-
 tion vnto it. Yea not onely the cure,
 but euerie circumstance in it, is re-
 markeable, and worthy of obseruation,
 both in the Leper and in CHRIST, and
 in the vvhole course and proceeding of
 it.

2. Chro. 26
21

2. King. 5. 7

To begin first with the Leper, who is
 the Petitioner, our Euangelist here sayth

that he came vnto Christ, which was very strange, for in regard of the law he ought not to haue come, & in regard of his sickness he was not well able to come, and yet for all this, *venit* he comes vnto Christ, but how? *non tam passibus corporis quam fide cordis*, sayth S. Austen, not so much with the feet of his body, as with the faith of his hart, for had his heart bin no better then his legges, and his fayth no better then his feet, he would neuer haue trobled himself to come vnto Christ as he did.

But did the Leper this, thinke you, in regard of himselfe only? No verily; but in regarde of vs also, to teach vs whensoever wee put vp our petitions and praie vnto Christ, to come and drawe neere vnto him with a true heart in assurance of faith. For as we must first of all haue the spirit of grace to stirre vs vp to pray. Zach. 12. 10. So next wee must haue the spirit of faith. 2. Cor. 4. 13. to assure vs that God will grant and giue vs those things for which we pray. Otherwise it is but a mocking of God, to pray for that, which we do not looke nor hope to obtaine of God.

Non ad Christum ambulando carimus sed credendo, nec motu corporis sed voluntate cordis accedimus. Aug. in Iob. tract. 26.

Heb. 10. 22

Zach. 12. 10

2. Cor. 4. 13

Irrisio dei est si quid illum ores quod exoratum te non certo confidas. Pellic. in Mat.

God. Therefore S. *Iames* would haue vs whensoever we pray, to praie in faith, and not to wauer, for he that wauereth is like a waue of the sea, and is not like to receiue any thing at the hands of G O D. Which agreeth with the aduise that our Sauour Christ giueth vnto vs: Mar. II. 24. *Whatsoever ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.* For as *Bernard* layes, that prayer which is full of distrust and diffidence, measuring Gods power & goodnesse, either by the shallownesse of our capacitie, or by the greatnesse of our own vnworthinesse, is not able to ascende and to flie vp vnto those hils from whence our helpe commeth. For as a colde or lukewarme prayer faileth and vanisheth in the ascent, because it hath not strength and vigour in it: and as a rash prayer dooth ascend but yet is driuen backe againe, being altogether vnworthie to come into Gods presence; so a timorous and a diffident prayer dooth not ascend at all, nor come vp into heauen as the prayers and almes of *Cornelius* did A&T. 10. being so
restrai-

Mar. II. 24

Bern. in Quad.
serm. 4

Heb. 4. 16

Mar. 9. 22

Mar. 9. 23

restrained and helde back with feare and diffidence, that it can neuer come neere the *throne of grace to receiue mercy, and to finde grace at the hands of God*. In which regard, wee reade that when the man in the Gospell came vnto Christ to make entreaty for his sonne that was possessed with a diuell, telling him in what sort he was taken, and desiring him after a doubtfull manner to put to his hand, and to helpe him if hee coulde, saying, *Si quid potes, adiuua nos, if thou canst do anie thing helpe vs, and haue compassion*; insteade of helping him he returnes him an aunswere much like vnto his demaund: *Si potes credere, omnia possible sunt, if thou canst beleeeue all things are possible*; signifying, that the way to finde helpe vvas not to doubt eyther of his goodnesse, or of his powver, but vndoubtedly to beleeeue that hee is both able and ready also for to helpe vs.

Therefore, in that holy prayer which he hath commended vnto vs, Mat. 6; Hee doth teach vs in the beginning of it to cal
God

God our Father, that wee should haue a certaine confidence of obtaining that which wee desire (for what will not a Father giue vnto his Sonnes praying vnto him, vwho hath giuen a farre greater gifte before they praie , in vouchsafing to make them his Sonnes?) and in the ende thereof hee hath taught vs to saie *Amen* , to testifie our faith that wee doe assuredlie beleue to obtaine our desires and to haue our requestes graunted vnto vs ; for *Amen* in the Lords prayer , as Saint *Austen* sayth, signifieth that G O D dooth vndoubtedly bestowe and conferre that which wee desire of him.

Amen in oratione dominica significat indubitanter a domino conferri quod petitur. Aug. de Temp. ser.
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But doth this Leper onely come vnto Christ? no, but he worships him too. *Venit & adorauit eum*, he came & worshipped him. Like vnto those wise men, sayth *Origen* that came out of the east. Mat. 2. 11. who first fel down & worshipped Christ, and afterwards presented their giftes vnto him. Concerning which vvorshippe and reuerence, the other Euangelists making relation do report it somewhat otherwise.

Marke. 1. 40

Luke, 5. 12

1. Cor. 6. 30

wife. *S. Marke* cap. 1. ver. 40. sayth that
 hee besought him, kneeling downe vn-
 to him. *S. Luke* cap. 5. ve. 12. saith that he
 fell vpon his face and besought him.
 Saint *Mathew* saith heere that hee came
 and worshipped him, all which together
 doe shew his wonderfull reuerence and
 humility in presenting himselfe in such
 submisse and lowely manner vnto him.
 Whose religious & modest behauiour is
 as it were a lecture of the like reuerence
 and humilitie vnto vs, to teach vs when
 we present our selues and our prayers vn-
 to God to adore and to worshippinge him,
 not only with an inward but also with an
 outwarde worship, in prostrating our
 selues, and in kneeling and falling down
 before him. For, seeing God hath crea-
 ted our soules and our bodies : therefore
 we are to worship and to glorifie him,
 not only inwardly with the one, but al-
 so outwardly with the other. A duty v-
 sually practised by holy & deuout Chri-
 stians in former times, til some fanaticall
 spirits of late pretending God to be a spi-
 rit and the seruice of God meereley spi-
 ritu-

rituall, & deeming themselues also to bee wholly in the spirit and not in the flesh, haue heereby made a very Anatomic or Sceleton of the seruice of God, voide of all external rites and ceremonies, and of all outward worship and reuerence, notwithstanding they bee a singular meanes both to excite and stirre vp pietie and deuotion in vs, as also to testifie our inwarde reuerence and obedience vnto God; so as religion and the seruice of God, which was wont to bee faire and beautifull, and in good liking, may now complaine as he doth in the comedie, *Pellis & ossa sum miser*, that she is leane and withered, and nothing but skinne and bones, being vterly wasted and consumed. Plaut. in Aulular.

I say, a dutie commonly practised in the Church in former ages, as may appeare by *Dauids* liturgie. *Psal. 95.3.* In *Psal. 95.3* which hee inuiteth the people to the seruice of God after this manner. *O come let vs worship and fall downe and kneele before the Lord our Maker*: Which our Church also vppon good ground hath receiued into her liturgie, prescribing vs
not

not onely to lift vp our hearts vnto God, but also to kneele and fal downe vpon our knees before his footstoole. Yea I ad further, a duty not only practised by the prophets, and the Apostles and other holy men, who beeing, but poore and meane persons in the eyes of the World, maie perhaps bee thought to haue done it out of a kinde of pusillanimity, and want of a generous spirit; but also by Kings, and Princes, and great Monarches of the World, viz. by *Moses* and *Aaron*, by *Dauid* and *Solomon*, and by our blessed Sauour Christ himselfe, whose manner was to fall downe and to kneele, and to stretch forth, and to lift vp their hands when they prayed vnto God; that men of lower ranke, and condition should not disdayne, nor thinke much to doe the like, hauing such presidents, and beeing compassed vvith a cloude of such vvorthie Witnesses. It is worthie our obseruation, and verie agreeable to this purpose, which is recorded of the Emperour CONSTANTINE, of whom EVSEBIUS reporteth that it was his com-

Num. 16. 22

2. Sa. 12. 16

2. Chron. 6

Luke 22¹³

Prostratus in

terra orat

medicus &

non inclina-

tur egrotus?

Heb. 12. 1

common custome euerie daye to shut
 vp himselfe close into some secret place
 of his Palace, vvhether hee vsed to haue
 both his *Soliloquia*, or priuate con-
 ferences vvith God, and also to praie
 deuoutely vppon his knees., with a sub-
 misse and an humble voyce vnto God;
 which reuerence and humilitie in pray-
 er, he did so approoue both in himselfe,
 and in others, that in the coyne which
 passed through all the parts of his em-
 pire, hee caused his image or picture
 to be grauen & stamped vpon it after the
 fashion of an humble and deuout suppli-
 ant looking vp to heauen & lifting vp his
 hands to God. The which is so far from
 the vnreuerent & immodest, or rather ir-
 religious and profane behauiour of di-
 uers who presume to couer their heades
 euen in the celebration of the seruice of
 God, and to sit both when they offer vp
 their prayers, and receiue the holie and
 blessed Sacrament; that I cannot but
 greatly woonder, that those men that do
 thus carry themselues, eyther vnder a
 pre-

*Euseb. in vi-
 ta Constant.
 lib. 4. cap. 14
 16*

pretence of Christian liberty, or else to auoide popish superstition and idolatry, whose fashiō was (as they say) to creep & crouch when they prayed, and to adore the sacrament by kneeling vnto it, when they receiued it, doe themselves incurre heereby, though not popish idolatrie & superstition, yet notwithstanding that which is not much better then it, heathenish impiety & profanenes: whose fashion was as *Tertullian* sayes *adorari sigillaria sua residendo*, to worship their gods & their idolls sitting, which had they beene truely wise faith hee, they would neuer haue done, had it beene but to shew dutie and reuerence vnto their gods. For if we account it an vnciuill and an vnseemly thing to sit in the presence of a man of honor whom we greatly reuerence; how much irreligiō is it faith the same father, to sit when wee offer vp our prayers and thanksgiuing vnto God in the sight and presence of the glorious Angels, which stand about vs, ready to present our prayers and deuotions vnto God? vnlesse perhaps we haue a meaning to vpbraid God

with

Tertul. de orat.
cap. 13.

Quanto magis
Angelo adhuc
orationis assen-
se factum istud
irreligiosis fructus
est? Tertull.
ibid.

with our seruice, as if prayer were a verie troublesome thing, that did greatlie tire and weary vs, and therefore wee are glad to sit and to ease our selues when we pray vnto him. Farre bee from Christians, such heathenish and irreligious behauiour, knowing That the more reuerence and humility we vse in praying vnto God, the more wee doe commend our prayers vnto him.

Thus you see how the Leper preparereth himselfe: now hee putteth vp his petition vnto CHRIST, before which hee putteth a title of honour, stiling him with the name of a Lord. *Domine si vis, potes mandare me*, Lord if thou wilt, thou canst make me cleane. Which is not a word of complement, and of ciuill worship onely, as when O B A D I A H saide to E L I A S, *Art thou my Lord E L I A H?* I. Kings. 18 but a vvord of soueraine and diuine powver, vvhereby hee ascribeth an absolute powver and authoritie, vnto him, acknowledging him to bee Lord God almightie, Creatour, and Ruler of the whole world. Which if any shall seeme

to make doubt of, let him but consider the words following, and it wil more then manifestly appeare. For, in making his power equall vnto his will, as he doth in saying, If thou wilt thou canst; herein he doth acknowledge an omnipotent and a diuine power, which beløgeth vnto God only. For, who is there in the World that is able to doe all that hee will, but God onely?

There are many men that would gladly doe many things that they are not able to do. As for example, some men haue a will and a desire to doe hurt; but they haue no power to doe it, because *there is no power but of God. Rom. 13. 2.* And therefore when *Pilate* sayde vnto Christ, haue not I power to crucifie or to loose thee, he answered him, *Thou couldest haue no power against me, vnesse it were giuen thee from above. Ioh. 19. 10.* On the other side, some men haue a will and a desire to doe good, but they haue no power to performe it, because *the spirit is willing but the flesh is weak. Mat. 26. 41.* And therefore, Saint Paul layth, *To will,*

Rom. 13. 2

Ioh. 19. 10

Mat. 26. 41

is present with me, but I finde no meanes to perform that which is good. Rom. 7. 18.

Rom. 7. 18

But as for Christ hee is able to doe all that he will; as the Leper here confesseth him: *Si vis potes*, If thou wilt thou canst; and therefore in acknowledging this, hee doth acknowledge him to be God, because this is a property belonging to God onely: as the Psalmist sayth, *God is in heauen and doth whatsoeuer he will.* Psalm. 115. 3.

Psalm. 115. 3

If you desire to see the truth hereof, do but consider a little the works that he did, and you shall manifestly perceiue that to bee true which hee sayth of himselfe. Ioh. 10.

Opera quae facio, ipsa testimonium perhibent de me, The workes which I doe, they beare witnesse of me. For he that is able to doe so great workes as these, viz. to giue sight to the blinde, to giue hearing to the deafe, to giue strength to the lame, to heale the sicke, to raise the dead, to cast out diuels, and many more like vnto these, doth plainly shew that he hath an omnipotent and a diuine power, equall vnto his will, being able to doe whatsoeuer hee will doe. I doe not denie but that Christ

Ioh. 10. 25

Matt. 4. 3

Mat. 3. 9

Mat. 19

Mat. 26

{ absolute.
 m- actus in
 dei sen
 - ordinaria

is able to do by his absolute power, many things that he will not doe: as hee is able to make *stones to become bread*, he is able of *the stones to rayse vp children vnto Abraham*, hee is able to make a *Camell to goe through the eye of a needle*, hee is able to commaund *twelue legions of Angels to assist him*; and many other things he is able to doe which he will not doe: but then by his actuall power, which the Schoolemen call, his ordinarie power, whatsoeuer he will doe, he is able to doe, which is a power farre aboue the power of any creatnre; and therefore this fulnesse of power being in Christ, not by any delegate power, communicated and receiued from an other, as the Apostles was wherewith they did miracles, but by an absolute power subsisting in his owne nature, and hauing originall, and beginning from himselfe, heerein maugre the malice of all Iewes, Turkes, Pagans, and Heretickes, both the Leper and all of vs that are Christians, doe acknowledge and professe, that he is not onely a man, but G O D and man in one person, begotten

gotten of the substance of his Father,
from all eternitie, and equall vnto him
in all power and glorie. Which, if anie
shall presume to call into question in re-
garde of his poore and base estate here
in this World, *making himselfe of no
reputation, and taking vpon him the
forme of a seruaunt, and beeing found
in the shape of a man* (as the Apo-
stell sayth) Philippians, 2. Chapter 7. Phil. 2. 7
Verse; Let him knowe for a suretie that
hee did not so take vpon him the nature
of man, that therewith hee did lose the
nature, of G O D; but as NAZIAN-
ZENE, and AVSTEN do most truely af-
firme, *permansit quod erat, & assumpsit
quod non erat*, he did so assume that which
he was not before, namely man, that hee
remained that which hee was before,
namely God. The which GREGORIE
NAZIANZENE, doth most excellently
demonstrate and set out in one of his O-
rations, shewing how the conditions and
properties of both his natures concur-
red together in him, through the course
of his whole life. Hee is borne of his

Nazianzen.
orat. 3 de
Theolog.

Luke 2. 7 mother and wrapped in swadling cloutes
 (sayth hee) as beeing a man; but a starre
 dooth manifest him, and the Wise-men
 adore him, as being God. He is baptised
 of *Iohn* the Baptist in the riuer Iordan as
 being a man: but the holy Ghost descends
 vpon him; and the Father giueth a testi-
 monie of him as being God. He is *temp-*
ted of the diuel, and liueth among the wild
beasts, as he is man: but he overcommeth
 the diuel, *and the Angels do serue and mi-*
nister vnto him, as he is God. He travaills
 and is wearie, hee is hungry and thirstie,
 as he is man: but he refresheth the weary,
 and feedeth the hungrie, and giues drinke
 to the thirstie, as he is God. Hee sleeps
 in the ship, and his Disciples awake him,
 as he is man: but *hee rebukes the windes,*
and stilleth the raging sea, as hee is God.
 He is poor and needy, and *hath not a house*
to put his head in, as he is man: but hee is
 rich and mighty, and hath all the world at
 command as he is God. He is sorrowfull
 and heauie, and hee weepes and prayes
 as he is man: but hee heareth our prayers,
 and comforteth vs by his spirit, as hee is
 God,

Esay 53.

Mat. 26

Mat. 27.

Ioh. 19.

Mat. 28

Luke 24

A&S 1

God. He is subiect to infirmities, and is smitten and wounded as he is man; but, he helpeth our infirmities and healeth our sicknesse as he is God. He is mocked and whipped, he is reuiled and buffeted, condemned and crucified, as he is man; but he makes the vaille of the Temple to rent, and the graues to open, and the sunne to hide his face thereat, as hee is God. Hee dyeth and is buried, and lyeth in his graue as he is man: but he ouercommeth Death, and destroieth the Diuell, & raiseth himselfe vnto life againe, as he is God. Being risen he appeares vnto his Disciples, and dooth eate and drinke with them as he is man: but afterward he ascendeth into heauen, and sitteth at the right hand of his Father as hee is God. All which, with much more besides, doth evidently shew that he is not an earthly Lord holding his dominion and Lordship of some other greater then himselfe; but a heauenlie Lord, or a Lord in *Capite* (as the Lawyers speake, not depending vpon anie other, but absolute in himselfe, beeing the very selfe same Lord, who is called, *Rex*

Psal. 90. 1

regum, & Dominus dominantium, the King of kings; and the Lord of lords: In which sense the Leper also stileth him here vwith the name and honor of a Lord, saying; Domine si vis potes mundare me, Lord if thou wilt thou canst make mee cleane.

The waie being thus made, the petition it selfe now followeth: the forme and manner wherof is in this wise, *Si vis potes mundare me*, if thou wilt, thou canst make mee cleane. VVee reade of diuers Suters that haue come vnto Christ, but not all after one and the selfe same fashion. Some make their petitions plainly, and directly, as the Woman of Canaan: Mathewe 15. 22. *Haue mercie on mee, O Lord, my Daughter is greeuously vexed with a Diuell; and as the blindeman, Luke 18. IESVS the son of Dauid haue mercie on mee*. Some more closelie and couertlie, as the Sisters of *Lazarus* that sayde vnto Christ, *Quem amas infirmatur, Hee whom thou louest is sicke*. Iohn 11. 3. and the Mother of our Sauour CHRIST saying, vnto

Mat. 15. 22

Luke 18. 39

Ioh. 11. 3

vnto him. Iohn, 2. *Vinum non habent*, Ioh. 2. 3
they haue no Wine. Which was a close
and a modest kinde of asking; to which
wee may adde the Leper, saying, vnto
Christ heere: *Si vis potes mundare me*,
if thou wilt thou canst make mee cleane,
which is a couert and an indirect kinde
of begging too. And therefore though
our Euangelist heere sayth nothing ex-
presslie of his asking, and the wordes
make no great semblance of a petition,
yet Saint MARKE, and Saint L V K E, Marke 1
both say that *hee came and besought* Luke 5
him, saying, *Si vis, potes mundare*
me, if thou wilt thou canst make mee
cleane.

The forme and manner of which Pe-
tion, if anie shall suppose to saue
stronglie of distrust, and diffidence of
Christs willingnesse and goodnesse to-
wardes him, because hee sayes, *Si vis*,
if thou wilt, which words carry som sem-
blance of doubt and diffidence: Saint
AMEROSSE shall aunswere for him, that
hee did not doubt of Christs will and
of his goodnesse out of anie distrust,

*De voluntate
Domini non
dubitauit
quasi pietatis
incredulus,
sed quasi col-
luvionis sua
consciens non
presumpsit.*
OR *Amb. in Luc.*

Non de vo-
luntate Chri-
sti ad omne
bonum para-
ta dubitat,
sed de iudicio
voluntatis
suis. Chrys.
in Mat.

or infidelitie: but hee would not presume too much vpon it in regarde of his owne vnworthinesse; or as *Chrysostome* sayes, he did not doubt of Christs will which is ready to do good; but of his owne iudgement concerning his will, whether that was good: so as he did not doubt whether Christ would doe all that was good, for him; but rather whether that was good that he would haue Christ to doe for him. And therefore hee prayes after a modest manner, acknowledging both Christs power, and his goodnesse also; but yet submitting himselfe vnto it, as knowing best how to iudge and to dispose of it, in saying, *Si vis potes*, if thou wilt, thou canst.

The subiect and matter of whose petition is, to be healed of his leprosie; which some perhaps will censure to be very preposterous, in seeking and desiring the health of his bodie, before the health of his soule: like vnto diuers men who falling sicke, will first send for the Physition, and being past recouerie will then send for the Preacher; which course I confesse not on-
ly

ly to be preposterous, but to be irreligi-
ous too. But it is very credible that Christ
having healed the Leper before in his
soule; whose manner and custome was
(as Bernard sayes) first to heale the soule
before hee heales the bodie, healing that
first which is best & as may appeare both
by the man that was sicke of the palsie.
Mat. 9. and by the woman that was disea-
sed with an issue of bloud. Marke, 5. and
by the Leper also here in this place, who
worshipped and confessed Christ to bee
God before he healed the leprosie of his
body) that he comes now in the strength
of his faith, and desireth to bee healed in
his body also; it being a thing not vnlaw-
ful to pray for the health of the one, as wel
as for the health of the other. For, though
we ought first and principally to pray for
spirituall and heauenly things, as our Sa-
uiour Christ vvilleth vs first to seeke the
kingdome of heauen, and the righteous-
nesse thereof: yet secondarily, wee praye
also for corporall and temporall things,
as certaine helpes and meanes to attaine
vnto better things. And therefore our
Savi-

*Mosest diu-
ne virtutis
primo mederi
cordi quam
corpori. Sanat
prius quod
potius. Ber. in
par. ferm. 66*

Mat. 9

Mar. 5

Mat. 7

Thom. 2. 2.

quest. 83. art.

4

Saujour in that holy praier which he hath taught vs, after 3. petitions for spirituall graces, hee addeth one for temporall blessings, to shewe that in a decent order, and in their dew place, wee may praie for the one, as well as for the other.

*Debemus ista
a deo petere
sed secun-
do & tertio
loco; vt pri-
mas partes o-
rationis no-
stra anime
amor & de-
sideriū vite
eternæ obti-
neat. Aug. de
Temp. ser 60.*

Onely this wee are to bee carefull of, that we be not too forward nor too greedie in praying for them, but to pray with sobrietie and moderation, and with submission to the will of God, as the Leper doth here: *Si vis potes, if thou wilt thou canst.* As if hee should say, Lord, I doe not doubt but thou art able to heale mee; heale me I beseech thee if it bee thy will, and if thou seest it to bee good for mee. Which is the true difference wee are to make in praying for spirituall and temporall blessings; for the one wee may pray absolutely if wee will, for the other we are to pray conditionally and with submission to the will of God as the Leper doth; *Lord if thou wilt thou canst make mee cleane.* It is not to bee doubted but that the Leper, had hee prayed for the health
of

of his soule, as he doth for the health of his body, desiring remission of his sins, iustification by faith, reconciliation with God, his grace here in this life, and glory and blessednesse in the life to come, all which are spirituall blessings and cannot choose but be alwaies good for vs, then he needed not to haue prayed eyther couertly or conditionally, *Si vis potes*, if thou wilt thou canst, but he might haue prayed both directly & absolutely with the Prophet *Dauid Sana animā meam Domine, heale my soule, O Lord, Psal. 41.4.* But because he praies for the health of his body which is a temporall benefit, & such an one as God in his wildome many times doth see not to be good for vs, (for manie men are better in sicknesse then they are in health) therefore hee prayes conditionally and with submission to the will of God. *Domine si vis, potes mundare me, Lord, if thou wilt thou canst make mee cleane.* To teach vs also no doubt how to stand affected in praying for these outwarde and temporall blessings, whether it bee health, wealth, peace, plenty, liberty, and deliuerance

rance from dangers and calamities, as the sword, the famine, the pestilence, to which we are and haue bene a long time subiect (the Lord giue vs grace to turne vnto him, that so hee may turne away both these & all other his iudgements from vs) viz. to bee affected and like minded as

2. Sam. 15. David was, when hee was in danger and
25 fled from his sonne Absolon that rebelled against him, to say with him, *If I shall finde fauour in the eyes of the Lord he will bring me againe: if not, heere I am let him doe to me as seemeth good in his eies*; so likewise if we shall find fauour in the eyes of the Lord, or if he sees it to be a fauour

Quedam Deus negat propitius, quendam concedit iratus

Aug.

Multis propitius Deus non tribuit quod volunt ut quod utile est tribuat.

Aug. de vnit. Ecclē.

to giue it vnto vs (for some things God doth giue vs in his great displeasure, and some things he doth denie vs in his great loue and mercy, denying to many that which they desire, that he may giue them that which is good for them.) I say if God sees it to be a fauour indeede to giue these things vnto vs, hee will giue vs health, wealth, peace, plentie, liberty, prosperity, and will preserue & deliuer vs both from the famine and the pestilence, which doe

as the lie now at our gates as *Hanniball* some-
which times did at the gates of Rome, threat-
e sub-ning calamitie and destruction vnto vs;
e vn-if not, let him do to vs as seemeth good
both in his eies: here we are, readie to obey his
m vs) will, eyther by doing or suffering of it.

ed as This ought to be the affection of eue-
r and ry good Christian touching these out-
elled ward and temporall things, to pray with
shall moderation and submission vnto the will
e will of God, according to the direction that S.
t him Bernard giueth, *Temporalia si defuerint,*
; so *petenda quidem sunt, sed non sunt nimi-*
eyes *um requirenda*: if we want tēporall things
uour necessarie for this life, it is not vnlawfull
God to pray for them: but wee may not praie
and too carefully, nor too earnestly for them;
great not onely by the example of this Leper,
that (but also by an example without all excep-
hem tion euen of Christ himself: who praying
God for outward deliuerance, which was a tē-
these poral benefit, prayes both with condition
alth, and submission too, *Father if it be possi-*
rity, *ble let this cup pass away from me; yet not*
rom *my will but thy will be done.* Which was
doe the cause that mooued the Leper to pray
lie so

*Bern. de 4.
modis orandi.*

Mat. 26. 39

so closely and so submissively as he doth, acknowledging Christs power, but submitting himselfe vnto his will, in saying, *Si vis potes mundare me, if thou wilt thou canst make me cleane.*

Which petition like vnto those Cherubins which looked towards the Mercy-seate, **Exod. 37. 9.** seemeth to haue an eye vnto two things in Christ; vnto his will and vnto his power: to his will, in saying, *Si vis, if thou wilt:* to his power in saying *potes mundare me, thou canst make me cleane:* in the one insinuating and acknowledging that both his cleansing and all things else, doe proceed from his will, as the first and chiefe cause of all, and therefore hee sayth first, *Si vis, if thou wilt:* In the other signifying plainly that his power is omnipotent, able to doe whatsoever hee will, and therefore vpon the graunt of his will hee inferreth his power: *Si vis, potes, if thou wilt, thou canst.*

*Voluntas dei
omnium que
sunt ipsa est
causa. Aug.*

For the first, viz. that the will of God is the first and principall efficient cause of all those workes which God doth

exter-

externally out of himselfe as the Schoole-
men speake, so as there is no superior nor
precedent cause mouing the same, it doth
euidently and manifestly appeare by the
eternitie and omnipotencie of Gods wil.
For seeing that nothing is before the will
of GOD as being eternall, and nothing
greater then it as being omnipotent, as
Saint AVSTEN sayes; hence it followeth
necessarily that there can be no cause ey-
ther of it or before it; but this is as it
were the cause of all causes, and the first
mouer of euery thing. The truth wherof
will more cleerely appeare vnto our sen-
ses by a particular view and consideration
of the workes of God; of all which you
shall finde no cause to bee aboute, or be-
fore the will of God, but contrariwise this
to be both the prime and principall cause
of all. To begin with one of the greatest
of Gods vvorkes vvhich is his eternall de-
cree of predestination: what is the cause
that God doth elect & choose som, in ma-
king them vessels of mercy to manifest his
goodnes & bounty in the, contrarily that

*Voluntatis
dei que om-
nium causa
nulla causa.
Hugo de S.
Vict.*

*Aug. lib. 1.
contra Man.
cap. 2. & lib.
83. quest.
Quest. 28*

*Voluntas
Dei est causa
causarum &
extra vel ul-
tra illam,
ratio non qua-
renda, immo
ultra nihil est*

*Quare hos e-
ligat in g'ori-
am & illos
reprobauit, nō
habet ratio-
nem nisi divi-
nam volun-
tatem. Thom.
sum. par. 2. q.
13.*

Rom. 9. 22

*Diversitas
servandorum
a damnandis,
provenit a
principali in-
tentione pri-
mi agentis.
Thom. ibid.*

he doth reiect & refuse others, in making them vessells of wrath to shew his iustice and his power in them, but onely the will and pleasure of God, as the first immediate cause of it: whereof if there be any other causes, they are all in relation vnto it, and haue a certaine kinde of dependency vpon it, as vpon the first and principall cause of all. Let the case be if you please of *Peter* and *Iudas*: I demaund what the cause was that God had mercie vpon *Peter* in sauing him, and not vpon *Iudas* in damning him? will you say because *Peter* repented and *Iudas* despayred? It is true indeede this was a secundarie and a mediate cause: but I demaund then againe, why did *Peter* repent, and *Iudas* despaire? but because it pleased God to giue repentance to the one, and woulde not giue it vnto the other; in regarde hee had in his eternall decree elected the one, and reiected the other. For, if God would haue giuen repentance and faith to *Iudas* as well as he did to *Peter*, *Iudas* had been saued as well as *Peter*; and therefore the will

will of God was the first & maine cause
of the saluatiō of the one & reprobatiō
of the other, according to the conclusiō
which the Apostle maketh, *Rom. 9. 18.* *Rom. 9. 18*
God will haue mercie on whom hee will
haue mercie and whom he will he hard-
neth. Come to an other case of Gods
gifts and of his blessings, as well spiri-
tual as temporal; which as we all know,
he bestoweth diuersly, giuing to diuers
men diuers gifts, to some more, to some
lesse, wee shall finde that the chiefe and
principall cause hereof is ascribed vnto
his will; *To one is giuen* (sayth the A-
postle) *the word of faith, to an other the* *1. Cor. 12. 7*
word of wisdom, to an other the gift of
healing, to an other the operatiō of great
workes, to an other prophesie, to an o-
ther the diuersitie of tongues, &c. All
which are giuen by one and the selfe-
same spirit, distributing to euery one se-
uerally euen as he will. *1. Cor. 12. 7.* This
is the cause why God dooth reueale his
mysteries to babes and children, and
doth hide them from the wise and pru-

Mat. 11. 27

dent, because it is the will and pleasure of God as CHRIST sayth, *I giue thee thanks O Father, maker of heauen and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them vnto babes: it is so, O Father, because thy good will and pleasure was such.* Mat. 11. 27. In-

Mat. 20

somuch that in the parable of the householder, who hired Labourers into his Vineyard, when hee came at Euen to pay them their wages, and found one murmuring, because he gaue as much to them that came at the last houre, as to them that came at the first, he giueth no other reason hereof, but his wil: *Volo huic nouissimo dare sicut tibi.* I wil giue to this last as much as to thee; making his will a sufficient & a iust cause of his deede. Of whose will there is that iustice, that GOD is not sayde to will a thing to bee done, because it is good, but rather to make it good, because GOD will haue it to bee done; like as wee see in the creation, where

it is first sayde that GOD created all things, and then afterwarde it is sayd that hee sawe that they were all good; to shewe that euerie thing is therefore good, because it is created, not therefore created, because it is good. The which doth most notably cleare Gods will from the least stayn or spot of iniustice, because that albeit his will be the first and chiefe cause of euerie thing, dooing euerie thing because hee will do it: yet notwithstanding, it is not like to the will of Tyrants, whose will is commonlie without reason, or rather against all right and reason, as the Poet sayth: but it is most iust and holy too, as the Prophet DAVID sayth, *Psal.* 145. *The Lord is righteous in all his wayes, and holy in all his works.* Whereupon that thrice learned ZANCHIVS maketh a difference and a distinction betweene the cause of Gods will and the reason of his will; that although there bee no superiour cause of Gods will; yet notwithstanding there is

Psal. 145

Zanch. de natura dei lib. 3 cap. 4.

Psal. 104

Ephes. I. 11

Deus & bonus est in beneficio certorum, & iustus est in supplicio ceterorum. Et bonus in omnibus. quoniam bonum est cum debitum redditur: et iustus in omnibus. quoniam iustum est, cum debitum sine cuiusquā fraude donatur. Aug. de Bonoperson.

a iust reason, and a most right end and purpose in it, because that cannot bee without reason which is done vvith great wisdom. Psal. 104: in regarde whereof it is not simply called θέλημα the will of God, but εὐδοκία the good will and pleasure of God. Eph. I. 11. In-
somuch that it may as truly be sayde to be good in God, to reiect and to cast away *Judas* for the declaration of his iustice and power, as to elect & saue *Peter* for the manifestation of his loue & mercy; both of them concurring alike to the manifestation of his glory which is the chiefest good and the last end of all things. Prou. 16. 4.

The brightnesse and sun shine as it were of which truth, doth after a maruellous manner dispell and scatter that thick fogge, and impure mist of the Pelagian heresie, fancying and dreaming of certaine causes without God, as the Schoole-men speake, that is not subsisting in God himselte, but externally mouing the will of God to determine

and

and dispose of sundry things. As for example : in the case of election and reprobation, affirming that the will of God is moued by the works which he did foresee in vs, beeing eyther good or euill, to elect some, and to reiect others, and in the case of his gistes and graces which hee bestoweth, that hee imparteth his grace vnto some, and denyeth it to some, in regard of the good vse or abuse thereof, which he did foresee in vs. A doctrine not onely repugnant to that truth which hath bin confirmed, which maketh the will of God the first and chiefe cause not subiect vnto any other, but also clean against the maine streame, end current both of the Scriptures, Fathers, and all Orthodox writers, who doe greatly condemne it, as obscuring and extenuating the free grace of God in the matter of our saluation. Our blessed Sauior instructing and comforting his Disciples a little before his passion with the sweet doctrine of their election, telleth them,

Ioh. 15. 16

Ioh. 15. *Yee haue not chosen mee but I haue chosen you, and ordained you, that ye bring forth fruit, and that your fruit remaine* : therefore God hath not chosen men because he did foresee that hee should bee chosen of them, and that they would bring forth fruite and continue in so dooing, but hee hath chosen them to make them bring forth fruit & to perseuere and continue therein. Vpon which words S. *Austen* hath this obseruation, of purpose as it seemeth against these kinde of men. *Hic certè vacat vana illorum ratiocinatio qui præscientiam Dei defendunt contra gratiam Dei*, here is the vain reasoning of them confuted who defende the fore-knowledge of God against the grace of God, in saying that wee were elected before the foundation of the world because God did foresee and knowe before that wee would be good; which is quite contrarie to that which Christ sayth here, *Yee haue not chosen mee, but I haue chosen you*. For, if God did therefore choose

*Aug. in. Ioh.
tr. 86.*

vs, because he did foresee and know we would be good, he did not choose vs to make vs good, but rather wee choose him, in purposing to be good. So also the Apostie speaking of Gods election Ephel. 1. hee sayth, that God hath chosen vs before the foundation of the world, that we should be holy, hauing predestinated vs to be adopted through Christ Iesus vnto himselfe, according to the good pleasure of his wil: he doth not say that he hath chosen vs, because he sawe we would be holy, but that we might bee holy; neyther dooth hee say that hee hath predestinated vs for the good vse of our free-will, but according to the good pleasure of his owne will. Wherupon sayth *Austen*, *Nul-* *Aug. con. In-*
lum elegit dignum, sed eligendo effe- *lianum Pe-*
cit dignum, Hee hath not chosen anie *lag. li. 5. cap.* 3.
 beeing worthie, but hee hath made them vvorthie by choosing them. But most pregnant is the testimonie of the Apostle, Romans, 9. 11. Where *Rom. 9. 11*
 speaking of election and reprobation,

or

or at least of the calling of the Gentiles, and the reiecting of the Iewes, he bringeth in the example of *Jacob* and *Esau*, who being borne of the same Parents, and at one and the same time, and without any disparitie at all in their workes (for as yet the children were vnborne, and had done neither good nor euill) *that the purpose of God might remaine according to election, not by workes but by him that calleth*, it was sayd *I haue loued Jacob, and hated Esau*. Which because it might perhaps seeme vniust, he maketh this obiection vnto himselfe; *What shall wee say then, is there vnrighteousnesse with God?* To which he answereth; *God forbid*; whereof hee giueth no other reason then this; for hee sayth to *Moses*; *I wil haue mercy on him to whom I will shew mercy, and wil haue compassion on him to whom I will shewe compassion*. Whereas if *G O D* did choose one and reiect an other for his workes fore-scene, it had beene readie for the Apostle to haue sayde so, and so quite

quite to haue cleared God of the leaste
suspiciō of iniustice : which forasmuch
as he doth not, but standeth only vpon
Gods will and his mercy, it appeareth
plainly that election and reprobation
and the graces and blessings of God, do
not depend vpon ^{any} workes forseeene, but
first and principally vpon the good-will
and pleasure of God.

Last of all, our election which is of
grace, as the Apostie sayth, Rom. 11.5. Rom. 11.5
could not stand if workes and merits go
before it ; *for if it bee of grace it is no
more of workes, else were grace no more*
Etc. Wherupon sayth the same Father,

Non est gratia, si praecefferunt merita, Non est gra-
tia si praeceffe-
runt merita.
there is no grace, if workes and merits
goe before it : *Hac quippe non inuenit* Hac quippe
non inuenit
merita sed
facit. Aug.
ibid.
merita, sed facit, for grace doth not
finde, but doth make and fashion good
works in vs.

And yet notwithstanding though
the will of God be the prime and chiefe
cause of all things, before and beyond
which there can bee no other moouing
and

and inclining the same, yet it is not the sole and only cause, as if there were no other answer to be given of any thing, but only because God would have it to be so; forasmuch as there are also manie second causes concurring with the first, by the mediation whereof, the will of God doth effect and bring euerie thing to passe. As for example, in the matter of our saluation, if a question should be asked, why God doth saue some men, is there nothing to be answered, but because God would have them to be saued? Yes verely the will and working of man concurrerth also with the will and working of God. For, though the will and power of man is not able to doe anie thing, without both the wil and the especiall grace of God, for as CHRIST sayth, *Without me ye can doe nothing*, Iohn 15. Yet notwithstanding beeing preuented and assisted by the good will of God, and the powerfull and effectuall grace therof, then our wil hath power to work
together.

Iohn 15. 5

together with the will of God, and the
grace of God also worketh together,
with our wil; according as *S. Paul* saith, *I*
labored more then they all, yet not I but 1. Cor. 15. 10.
the grace of God with me. 1. Cor. 15. 10.

Else how could *David* praie vnto God,
to bee his helper, sayth Saint *Austen*,
vnlesse hee himselfe did endeavour and
worke something with him? Yea: else,
how could God commaund vs and ex-
hort vs to doe his will, vnlesse the will
of man did work something in the per-
formance of it? For as therefore we pray
vnto God daily, because our will is not
able to do anie thing without the grace
of Gods will; so God doth therefore
commaund vs and exhort vs, because
our will being prepared and assisted by
the grace of his will, is able now to doe
something in the performance of it. So
as it is a most sure conclusion which
Saint *Austen* hath, that although
God hath created vs without our selues
yet hee will not saue vs without our
selues, but he will haue our will also to
worke

Psal. 30.
August. de
peccat. mer.
& remis. lib.
2.
Aug. de gra.
& lib. arbit.

Qui creauit
te sine te, non
seruabit te,
sine te. Aug.

work together with his, in the saluation of vs; that as hee doth inlighten vs, and sanctifie vs, and inspire vs with his heauenly grace: so wee also should be-lieve in him, and performe obedience vnto him, and doe all such holy and religious duties as may bee pleasing and acceptable vnto him. Therefore when Christ shall come to giue the rewarde of saluation at the last day, he will not only haue regard vnto his wil and pleasure in saying, *Come yee blessed of my Father, inherite the kingdom of heauen prepared for you;* because it is my will and pleasure to giue it vnto you, but he will also look to the working of our wil in saying: *For I was hungry and ye gaue me meat, I thirsted & ye gaue me drink, I was naked and yee clothed mee, &c.* Shewing most plainely that not onely the will of God, but also our owne will working with the grace of Gods will, is a second meanes wherby God would haue euerie one to attaine vnto saluation.

Matthew 25

So also in the case of damnation, if anie shall aske why a great many are damned, can there, or ought there nothing else to be answered, but because God would haue them to be damned, Farre bee it from vs to make God the Authour of mans damnation, onely to satisfie his owne will, because he would haue it to be so. Yea rather the will of man, and the malice and wickednesse thereof, is the cause of it; insomuch that God damneth none but in regarde of sinne as *Austen* sayth: with whome also *Bucer* a most learned and iudicious writer of our owne agreeth, in saying that whosoever are damned, are damned for their owne sinne, because God is iust, and therefore dooth not condemne anie to eternall death, but such as perish through their owne wickednesse. For though GOD doth reprobate and passe ouer some in forsaking and leauing them vnto themselves; euen of his meere will onely without any respect either of good or euil in them

Decretum reprobationis non ponit necessitatem damnationis nisi interueniente peccato. Et quidam consequuntur non casualiter est a reprobatione damnatio.

August. ad Sixtum Ep. 105. Bucer. in re. for. eccl. de pecc. orig.

Lombart. lib. 1. Sent. dist. 41. Aquin. sum. par. 1. quest. 23. art. 5.

euerie

So

*Deus repro-
bavit quos vo-
luit, nō prop-
ter futura
merita que
prævidet et
c. Lomb.
lib. 1. dist. 41
Bellarm. i. 2
de gra. c. li.
arbit. cap. 10
Rhem. annot.
in Ro. 9 sect.
5.*

*Ordinatio ad
pœnam est à
iustissima dei
voluntate, nō
tamen exclu-
so respectu
peccati, Vt e-
nim actu dā-
nātur homi-
nes ob pecca-
tum: ita de-
crevit Deus
eosdem dam-
nare ob idem
peccatum.
Nec tamen
peccatum de-
creti damna-
tionis causa
est, &c.*

euerie man beeing to God as a peece
of claie in the hands of the Potter,
whereof it is free vnto him to make ei-
ther a vessell of mercie, or a vessell of
wra'h (which *Bellarmino* calleth ne-
gatiue reprobation, and doth graunt
to depend onely vpon the will of God
without anie respect had vnto men,
though the *Rhemists* and some other
Papists doe ioyne with the *Pelagians*
herein, affirming it to depend vpon a
foresight and foreknowledge of sin) yet
notwithstanding hee doth not adiudge
anie to eternall damnation, without
respect of sinne in the person that is
damned; which hee calleth positie
reprobation; because G O D beeing
most iust, dooth not punish nor tor-
ment a Reprobate for his will & plea-
sure onelie, but for his sinne; which
hee foreseeing from all eternitie, de-
creed to punish with eternall damna-
tion for the declaration and manifesta-
tion of his iustice. And therfore when
C H R I S T also shall pronounce his sen-
tence

tence against the wicked and reprobate ^{Reprobatio}
 at the last day, in laying; *Goe ye cursed* ^{quoad propo-}
into euerlasting fire, hee will not make ^{situm dese-}
 this the cause of it, Because it is my ^{rendi creatu-}
 will and pleasure to haue it so, but be- ^{rum absolut-}
 cause they haue grieuously sinned in ^{est, quoad}
 not doing thole works of mercy which ^{propositum}
 hee required of them. Wherefore, as ^{damnandi}
 wee doe iustlie condemne the Pelagi- ^{peccati, respe-}
 an and Popish heresie, for that it ten- ^{ctiua. Nemo}
 deth to the aduancing and extolling of ^{enim nisi sua}
 our owne merits, and to the obscuring ^{culpa perit,}
 and extenuating of the free grace of ^{et nemo ab-}
 God: So on the other side, we doe as ^{solutè ordina-}
 iustly condemne the fonde and vaine ^{tur ad gehen-}
 conceit of some, who ascribe the cause ^{nant.}
 of saluation and damnation to the will
 of God onely, without regarde of anie
 thing in our own selues: because this o-
 peneth a gap vnto sin, and looseth the
 raynes as it were to all kinde of wic-
 kednesse, by laying an imputation of
 mens damnation vpon the will of God
 onely. The right vse wee are to make
 of this Doctrine, is, to adore and

E

reue-

reuerence the will of God as the prime and chiefe cause of all things ; about which there is none higher, and to submit our selues in all dutie and humilitie vnto it, acknowledging it alwaies to be iust, howsoever many times it is secret and hid from vs. For, seeing that God himself is most iust, whatsoever he wil- leth must needs bee iust ; for as *Au-* *sten* sayes, *Inustum esse non potest, quod placuit iusto* ; whatsoever seemeth good to him that is most iust in all things, that which hee willeth cannot possibly be vniust, his will beeing the very rule of iustice, and euery thing therefore iust, because hee willeth the same. And forasmuch as God dooth not worke things by his own will only, but by the cooperatiō of our will together with his : therefore as Gods worke- men, and Gods laborers we are to work together with him, by conforming our wil vnto his, for the performance of it; that so the will of God may be done in earth as it is in heauē, which is the thing

we

*August. ad
Sicutum ep.
105.*

*Non potest
Deus facere
iniusta, quia
ipse est summa
iustitia Aug.
lib. de Sp. &
litera.*

we daily desire, and the principall end and duty of euery man.

Now for the other point, viz. that the will of God is powerfull and effectuall to performe and accomplish whatsoeuer it will, so as nothing is able to resist and to withstand it, that doth necessarily follow vpon the former proposition. For seeing the will of God is the first and vniuersall cause of all things; no secondary causes whatsoeuer can haue power to hinder or preuaile against it; but the first dooth rule and swaie the second, and keepeth them all in their dew order. In regarde whereof S. *Austen*

*Aug. in En-
chir. ad Lau.
cap. 100.*

doth attribute a certaine omnipotency vnto the will of God, calling it the omnipotent will of God; because it is able to doe all things, and nothing is able to do any thing against it; the former wherof is confirmed by the Prophet *Dauid*, *Psal. 115. Whatsoeuer it pleased the Lord, that did hee in heauen and in earth, and in all places*: The latter by the Apostle, *Rom. 9. saying of Gods*

*Non ob aliud
dicitur Deus
omnipotens
nisi quia quic-
quid vult po-
test, nec vo-
luntate cuius-
piam creatu-
re voluntatis
omnipotentis
impeditur ef-
fectus. Aug.
lib. 1. confes-
cap. 4.*

Tombar. Sct.
lib. 1. cap. 45

wil, *Who hath euer resisted his will?* The which is so powerfull and so effectuall that the wicked who as much as in them lyeth, doe resist the wil of God reuealed and commaunded vnto vs in his word (which the Schoolemen call, *Voluntatem signi*, his signified and reuealed will, signifying his will and pleasure vnto vs) yet notwithstanding, will they, nill they, they fulfill the secret will of GOD decreede in himselfe from all eternitie, which they call *Voluntatem bene-placiti*, the will of his purpose, or his secret will. Whereof wee may see an example in *Herod*, *Pilate*, and the wicked Iewes; who in crucifying our Lord and Sauour, did most manifestlie resist the will of GOD reuealed in his word; (for, what more cruell and haynous murder coulde bee committed, then to crucifie the LORD of life, and the LORD of glorie) and yet herein they did performe and fulfill the secret will of God: because they did that which the hand

1. Cor. 2. 8

hand and counsell of God had deter-
 mined before to be done. Of which, S. *Act. 4. 28*
Austen sayes; that euen in that which
 they did against the will of God reuea- *Hoc ipso*
 led in his commandements, they did *quod contra*
 performe and accomplish the will of *voluntatem*
 God, hid in his secret counsell. Not *Dei fecerunt*
 that there are diuers and contrarie wills *de ipsis facta*
 in God, whose essence as it is most sim- *est voluntas*
 ply without composition or diuision; *eius. Aug. in*
 so his wil also which is nothing else but *Ench. ad*
 his eternal decree concerning al things, *Laur. cap. 98*
 is one, immutable, and vnresistable: but *De his qui*
 it is sayde to be manifolde; partly in re- *faciunt que*
 garde of diuers things which God wil- *non vult, fa-*
 leth (there being one will towardes vs, *cit ipse que*
 shewing it selfe in his loue and mercie, *vult. Aug. de*
 wherwith he electeth and saueth vs; and *Cor. & Grā.*
 an other will concerning vs, wherby he *Voluntas Dei*
 requireth duty & obedience of vs); part- *alia de nobis,*
 ly in regard of the diuers maners, wher- *alia quā fie-*
 with he seemes to will those things that *ri vult ano-*
 he willeth; as in willing som things sim- *bis. Zanch. li.*
 ply & absolutely without any conditiō, *3. de Natura*
 as the creatiō & preservatiō of the world. *Dei.*

which will is alwaies performed and accomplished; againe in willing some things conditionally; as to haue all men to bee saued if they beleeeue, and to bestow his blessings vpon them if they obay him; which will is not alwaies performed and fulfilled: and therefore it is said not to bee so properly the will of God as the other, there being indeed no conditionall will in God, but onely in the reuelation and manifestation of it, which otherwise in it selfe is most absolute, and alwayes most certainly fulfilled and accomplished. Which doctrine concerning the infallible performance of Gods will; I doe not see how it can well stand with the doctrine of vniuersall grace, as by some it is maintained; as if God ordained and offered sauing grace vnto all, and would absolutely haue all men whatsoeuer to be saued. For, if God would haue them saued in his absolute & secret will which is the will of his good pleasure and his proper will indeed (for we do not denie
but

but that hee would haue all men to be
 saued in his reuealed and conditionall
 will in offering them the meanes of sal-
 uation in the Word and Sacraments) I
 demaund then, what is the reason that
 they are not saued? Will they say that
 the cause hereof is not in the wil of God
 but in the maliciousnesse and froward-
 nesse of mans will, who will not be-
 leue nor receiue the grace of God of-
 fered vnto him? what is this else but to
 make the wil of God to depēd vpon the
 will of man, and to subordinate the first
 cause vnto the second, which by the law
 of nature ought to order and to dispose
 the second cause? Yea as Saint *Austen*
 sayes, to make the weake and peeuish
 will of man, of more power then the
 omnipotent wil of God; as if the wil of
 God were ouercom by the will of man.
 Of which we may truly say, as *Tertul-*
lian sometimes sayde wittily of the he-
 thenish Romanes, who had a lawe that
 the Emperor might not deify nor con-
 secrate any man to be a god, vnlesse he

*Sic velle &
 nolle in volē-
 tis & nolentis
 est potestate,
 vt diuinam
 voluntatem
 non impediat
 nec superet
 potestatem.*

*Aug. de Corr.
 & Grā. cap.
 14.*

*Tanquam dei
 voluntas su-
 perata sit ho-
 minum volū-
 tate, & infir-
 missimis no-
 lendo impe-
 dientib, non*

potuerit facere

*re potentissi-
 mus quod vo-
 lebat. Aug. in*

*Enchir. ad
 Laurent. cap.*

97.

*Ita de humano arbitratu
pensitatur di-
uinitas. Nisi
Deus homini
placuerit,
Deus non erit :
homo iam
Deo propitius
esse debet.
Tertul. in
Apol. cap. 5.*

Math. 25.

was first allowed and approued by the Senate; viz. that their gods stood to the curtesie and liking of men; so as, vnlesse they had the fauour and the good-will of men, they might not be admitted into the order of their gods. And is it not so here likewise? though God would neuer so faine haue his will to stand, yet it shall not vnlesse man bee willing and say *Amen* vnto it : if hee will belieue & receive grace, then Gods wil shall stand; but if he will not, or do not, then it must bee voide and of no effect : whereas euen in reason hee whose will is of most strength, and of most power, ought to haue the sway and the preheminance; like as our Sauour Christ saith vnto his Father concerning his humane will, which hee willingly submitted vnto his diuine will; *Not my will but thy wil be done.*

Thus much of the Lepers petition: the next thing is Christs answer vnto it, in the words that followe. *I E S V* stretching forth his hand touched him, saying

the saying, *I will bee thou cleane*, which
the you shall finde euerie waie aunswera-
ble and agreeable to the Lepers petiti-
on. The Leper as you heard comes to
our Sauour CHRIST and worships
him: our Sauour hee stretcheth out
his hand, and toucheth him; the Le-
per hee sayth: *Si vis potes, if thou wilt*
thou canst make mee cleane; our Sau-
our sayth, *Volo, mundare, I wil be thou*
cleane. In dooing and performing
of which cure, CHRIST vseth his
hand and his tongue as you see; his
hand, in stretching forth his hand,
and touching him; his tongue, in say-
ing, *Volo, mundare*, *I will, bee thou*
cleane.

For the first, if any man shal demand
why our Sauour CHRIST toucheth
this Leper contrarie to the Lawe as it
should seeme, beeing able to haue
healed him without the least touch of
him; I answere, that it was not with-
out especiall reason and considerati-
on. First, to shewe that hee was not
vnder

Leuit. 14

2.Kings 5

Gal 4.4

Mar. 2.28

*Lex non ideo
relepram ne
leprosi san-
rentur, sed ut
ne tangeres
lepram in-
quinarentur.
Chrysost. in
Matt.*

Tit. 1.15

vnder the lawe in such sort as others were, but was Lord and Commander of the lawe it selfe. The lawe forbade that anie man should touch a Leper; if hee did hee was counted vncleane: and therefore when *Naaman* the Syrian came to *Elisha* the Prophet to bee healed of his leprosie, the Prophet suffers him, though hee was a man of honour to stand without the door, & sends him to the river Iordan to wash himself there; which he did because he would obserue the law: but our Sauour Christ beeing not onely vnder the law *Gal. 4.4.* but also aboue the law *Mar. 2.28.* he stretcheth forth his hand and toucheth this leper. And yet he did not break the law for all this: because the law did not forbid to touch the leprosie, least lepers might bee healed thereby, but contrariwise least those that were not lepers might be infected thereby. And therefore Christ touching this Leper to heale him not to bee infected of him (for as the Apostle sayth, *Omnia munda mun-*

dis

is, to the cleane all things are cleane,
 and that blessed hand of his had a pow-
 er to sanctifie, not to bee polluted) hee
 doleth and dissolueth the letter of the
 lawe as *Chrysostome* sayth, but he doth
 not dissolue the intent and purpose of
 it; and so by consequence dooth not
 breake the lawe; because the lawe doth
 not consist as Saint *Austen* sayes in the
 leaues of the letter, and of the wordes
 thereof, but in the roote of reason, and
 of the true intent and meaning of
 it; so as the matter and meaning ther-
 of is not subiect vnto the letter, as *Hil-*
ary sayes, but the letter is subiect to the
 matter and meaning of it; in which re-
 gard the ciuill lawe sayth, that whoe-
 ver shall insitt vpon the words of the
 lawe contrarie to the meaning of it, he
 doth sinne and offend against the lawe,
 eyther shall hee vnder a colour of
 wordes escape the punishment of it.
 The ground whereof is this; because
 all lawes if they bee iust are deriued
 yther from the lawe of God or the
 law

*Christus tan-
 gendo leprosum
 literam legis
 soluit, propo-
 situm eius non
 soluit. Chrys.
 ibid.*

*Intelligentia
 dictorum ex
 causis assu-
 menda est di-
 cendi, quia
 non sermoni
 res, sed rei
 debet esse
 sermo subiec-
 tus. Hilar li.
 14. de Trin.*

lawe of nature, and are ordained vnto the publick and common good of men, and therefore if a man doth not offend either against the mind and meaning of the Lawe-giuer, or against the main end and purpose of the lawe; certainly it is that he doth not violate nor break the lawe. Which is a matter that doth very much concerne Iudges, and Magistrates, and those that haue the managing of the lawes; not to attribute too much to the letter of the lawe, eyther by suffering contentious and troublesome persons to vex and molest others, onely with the fauour of the letter, which *Tertullian* calleth a pretext and cloak of impiety, or by iudging according to the rigour of the letter, not according to the intent and equity of the lawe. Whereby it falleth out that the lawe which is good, as *S. Paul* saith, if a man vse it lawefully, *1. Tim. 1. 8* is manie times made the ministracion of death and condemnation, by such as do abuse and peruert the same. For

*Fauor litera
impietatis
prætextus.
Tertul.*

1. Tim. 1. 8

2. Cor. 3

as the Apostle saith, in an other case,
the letter killeth, but the spirit giueth
life: so wee may truely say heere, that
the rigour and extremitie of the lawe,
which is of the letter, dooth hurt and
wrong manie times; but the equitie
which is of the spirit and meaning of
the lawe, that dooth right and iustice to
euerie man.

Secondly, CHRIST stretcheth
out his hand and toucheth the Leper,
becing able to haue healed him with-
out it, to the end that men should not
thinke that hee did feare to take the in-
fection, and himselfe to become a Le-
per; and to shewe withall, that hee
woulde not omit nor leaue so godlie
and charitable a deede for anie nice-
nesse or squeamishnesse, that hee had
of the loathsomienesse of the disease.

A matter that GREGORIE NAZI-
ANZENE dooth greatly complayne of
in his time, in saying that the condi-
tion of sinne was better then the condi-
tion of sicknesse; for men, sayth hee,
will

*Melior est
conditio vitiij
quam morbi;
Ec. Nazianz. lib. de
Amore pau-
perum.*

wil conuerse & delight in the company of drunkards, whoremongers, common swearers, and such like; but they doe abhorre and shunne the presence and company of poore, and sicke and diseased persons. The which is not spoken to animate any to bee without all feare of the contagion and infection, and to runne more boldly therewithely into the companie of those that are infected, because our Sauior Christ here putteth forth his hand & toucheth this Leper; vnlesse withall our hands were as pure and holy, and as full of power & vertue to preserue our selues as his were; but that in other diseases wherethere is not a speciall *prouiso* by the law as there was for this, and wherethere is not a malignant and venomous qualitie in the disease as there is in this, and where nature is of more strength and ability to resist and defende it selfe then it is in this; that then we be not ouer nice and daintie in abhorring and disdainning poore and sicke persons, but

out to stretch out our hands and to
touch them, by visiting, helping and re-
viewing of them; and that by the exam-
ple of our Lord and Master here: who
although hee was able to haue healed
him by his word onely, yet notwith-
standing hee disdained not to stretch out
his hand, and to heale him by touching
of him. Which practice and example
of Christs, if any shall suppose to be a-
bove the reach and imitation of a Chri-
stian (although euery imitable worke
of Christs, whereof this is one, not as a
full of miracle but as a deede of pietie, is not
onely our instruction but also our imi-
tation) let him consider and set before
his eyes the Samaritane, who seeing the
poore traailer in a pittiful case, robbed
of his mony, spoyled of his rayment,
wounded in his bodie, and left desolate
without al comfort, did not as the Priest
and the Leuite did, who may fitly be re-
sembled to the man with the withered
hand, Mark, 3. looking on him and pas-
sing by him, as if they had not beene a-
ble

Luke 10. 30

Mark. 3. 1

ble to stretch out their hands vnto him, but as soone as euer he sees him, hee is moued with compassion, and comes vnto him, and stretches out both his hands to helpe him, in binding vp his woundes, in powring oyle and wine into them, in setting him vpon his owne beast, in bringing him to an Inne, and making prouisiō for him, being willing to pay all his costs and charges for him. The which I wish were practised as carefully and religiously by men of fortune & fashion, both in this honourable Citie and in other places where this contagious and grieuous sicknesse is, as piety and charitie dooth claime and challenge it of them; I meane by making such prouision for their relief and comfort at such times, that none of them might bee suffered to perish either in the streets, or in the fieldes, or in their houses for want of succour, whom Christ hath bought and purchased so dearly with his owne blood; that although they bee not present in person

in such contagious times, or if they were, & that it were not safe to stretch out their hands, & to helpe them by a reall and corporall touching of them, yet at the least to be present in spirit & loue, and to helpe them by a virtuall & powerfull touching of them, in prouiding so for them in this their affliction and miserie, that nothing which is needfull be wanting vnto them. Otherwise some to flie and leaue the Citie for feare of danger (which I doe not condemne if they would leaue substitutes and pledges of their charity behinde them) and others to staie heere and to shut vp those persons whose houses are visited (which notwithstanding I confesse to bee very necessarie for the preuenting and auoyding of danger) teaching them in great Capitall letters ouer their dores to pray to the Lord to haue mercy vpon them, but they themselves in the meane time, not shewing the least iot of mercie vnto them; what is this else but to add more miserie and

Psal. 51. 1

affliction vnto them, and to blind and delude the world, making it to belieue that they died of the plague, when as in very truth they dyed of famine; who happely might very well haue recovered of the plague, had they not for want of things necessarie beene consumed with famine. Oh! how can these men praie vnto God when as they are eyther in the like or in anie other distresse, and desire him to haue mercie on them after his great goodnesse, and according to the multitude of his mercies, when as they themselues are so vnmercifull, not shewing mercie to their poore brethren according to the least of Gods mercies. And because this is so necessary a duty, giue mee leaue to vrge it a little more, and to exhort those whom it doth concerne, not to perform it barely and niggardly, but to do it liberally & bountifully though it be with some straying & stretching of themselues: which happely was some cause that our mercifull Sauour doth not only touch the Leper, but

but also stretcheth forth his hand and toucheth him; to teach vs in helping the poore & the sick, at such times especially, to stretch our selues, and to be liberall and bountifull in helping of them. It is an obseruation that S. *Chrysostome* Chrysost. hom. 37. ad pop. Antioch. hath, that the Prophet *David* doth not simply commend those that giue; but those that stretch out their hands when they giue in giuing liberally; especially when as they are able: for so he saith of a righteous man, Psal, 112. *Dispersit, dedit pauperibus*, Psal. 112 *Hee hath skattered and giuen to the poore*; hee doth not onely say hee hath giuen, but hee hath skattered and giuen; which implyeth a liberall and a bountifull largesse. For what great charitie is it, sayth the same Father; for a man abounding vvith store and plentie, as the Sea dooth with water, to giue so much to those that are in distresse out of his store, as a little cuppe or dish woulde holde of the water that is taken out of the Sea. Though it was sufficient for

Luk. 21. 1.

Mat. 21.

Luk. 12. 48

Col. 3. 12

the poore Widdowe to cast two mites into the treasurie, because it was all that shee had, yet the rich men they cast great giftes into the offeringes. And though it was enough for the children to crie *Hosanna*, and for poore men to cut down branches, and to strewe them before Christ; yet the rich men were at more cost in casting their garments in the waie. As *Alexander* answered a begger that asked him a pennie, that it was not fit for a King to giue a penny: so it is not fit for those that haue receiued bountifully to giue niggardly; for, *To whom much is giuen*, sayth Christ, *of him much shall be required.* Luk. 12. 48. So then, for the conclusion of this second reason: let vs in this and such like cases follow the Apostles admonition: which is *to put on bowels of mercie and compassion.* Col. 3. that is, not onely to be mercifull, but to put on mercie, that as we put on our cloaths and garments and weare them vpon vs, so also to put on mercy & compassion as a garment, and

and to weare it alwaies about with vs;
and not to put on mercie onely, but to
put on bowelles of mercie, so as our
bowells do euen yearne within vs, bee-
ing moued with a tender and a most
compassionate affection towards them,
which neuer produceth and bringeth
forth a lesse effect in rich & great men,
then a liberall and a bountifull subuen-
tion of them.

The third cause why Christ touched
this Leper, was to shew that hee esteem-
ed more of charity (as *Pellican* obser-
ueth) then hee did of all the prescripts
and customs of the law, to whose com-
mand all things whatsoeuer are to yeeld
and to become subiect. And therefore
though hee coulde haue healed him
without any laying of his hand vpon
him; yet to performe a worke of
mercie, he regardeth not the lawe nor
the right and ceremonie, onely to giue
the primacie and preheminance vnto
charitie. And not without iust regarde
and consideration; for seeing that the

Rom. 13.9

Col. 3.

Mark. 2. 27

Act. 20. 7

whole lawe is comprehended in charitie, as the Apostle saith, in regard whereof it is called, *the bond of perfection*, and *the fulfilling of the law*; great reason there is that all other things whatsoever being inferiour, should yeelde and giue place vnto it as to their superiour. Hence it is that our Saviour Christ, who otherwise most strictly and religiously obserued the Sabbath, in which it was commaunded that men should not do anie worke, yet in regard of charitie, he healed and did many other good workes vpon the Sabbath, with this defence of it against the malice and calumnies of the Pharisees, that *the Sabbaoth was made for man, and not man for the Sabbath. Marke, 2.27.* in so much that preaching, and praying, and such like duties, if anie present necessitie or dutie of charitie required, were to yeelde and to giue place vnto it; as in the case of *Eutichus*, Act. 20. 7. who falling into a dead sleepe while P A V L was long in preaching, and

and falling from a third loft, whence hee was taken vp dead, P A V L lea-
neth his preaching and comes vnto
him, and labourerh to recouer life in
him. Yea those holy instruments and
ornaments which are vsed in the seruice
of G O D, and ought onelie to bee im-
ploied to such vse being holy and conse-
crated thereunto, yet in a case of chari-
tie, and of some eminent necessitie, as
Saint A M B R O S E sayth, they may be
diuerted and employed to godlie and
charitable vses: the ground and war-
rant whereof is that rule which God
hath giuen vnto himselte, *Misericor-*
diam volo, & non sacrificium, I will
haue mercie and not sacrifice.

*Aurū habet
Ecclesia non
vt seruet, sed
vt erogat &
subueniat in
necessitatib.
Tunc vasa
ecclesie etiam
initiatā con-
fringere, con-
flare, vendere
licet. Amb. de
officijs lib. 2
cap. 28.*

Ose. Chap. 6. Ver. 6. Wee reade in the
Ecclesiasticall historie, that when as
the Romane Souldiours had taken di-
uers of the Persians Captiues, to the
number of 7. thousand, whom rather
then they would suffer to goe free with-
out ransom, suffered them to starue & to
perish for want of sustenance, *Acacius*

*Ose 6. 6
Socr. hist. ec-
cl. li. 7. cap. 21
Deus noster
neq; lancibus
neq; poculis e-
get: nam nec
comedit nec
bibit, quippe
qui his rebus
minime opus
habet, &c.*

the Bishop of Amida calleth his clergy together making this speech vnto the; Our God whom we serue hath no need eyther of dishes, or platters, or pots, or cuppes; because he neither eateth nor drinketh, nor hath anie neede of eyther. Wherefore, forasmuch as our Church dooth possesse many monuments of golde and siluer which haue bin giuen out of the ready & godly deuotion of well affected Christians, it is meete and necessary that he rewith wee should ransome and redeem poore captiues out of bondage, and releue and cherish them, being almost affamished and killed with hunger. Whereupon presently hee beat the plate in peeces, sold the ornaments of the Church, and gaue the price thereof partly to the Roman soldiers for the ransom of the captiues, and partly to the captiues to satisfie and to releue their hunger withall. The like wee reade of *Ethelwaldus* Bishop of Winchester, in the time of the West Saxons, about the yeare of
our

our Lord, 962. who in a great famine
soulde the sacred vessells of the Church
to releue the poore that were almost
starued ; saying, that there was no rea-
son that the senselesse temples of God
should abound in riches , and the liue-
ly Temples of the holy Ghost lacke it.
Which wealth & riches if the Church
had now as it had then in those times, I
could very well like that in such cases it
should be employed to holy and chari-
table vses whensoever extreame neces-
sitie required it: but because this wealth
hath long since beene gone from the
Church, and is come into many laie
mens hands who do possess the wealth
therof, so as the Church, which in times
past as you see did both redeem captives
and releue a great many poore in a
time of famine, with the wealth which
it had then, hath now neede to bee re-
deemed it selfe from neede and begge-
rie, and to bee releued with some part
of her own wealth, which some tempo-
rall men haue gotten into their hands ; I
could

1. King. 21

could wish and desire these men that doe thus possesse the patrimonie of the Church, as *Achab* did *Naboths* vineyard, to consider and to remember, that a great part of their wealth was in times past the goods and possessions of the Church; and that diuiding their ecclesiasticall reuenues from their temporall as a shepheard diuideth his sheepe from the goates, the one as proper vnto them selues, the other altogether improper & belonging vnto the Church, though they did not bestowe anie of their temporall, yet at the least they would bestowe the ecclesiasticall reuenues vpon holy and charitable vses, in times of sicknesse and of famine as these are: which they see the Church was very readie and willing to doe, when as they were masters of their own goods, and vvere thought vworthie to holde their wealth in their owne hands. Or if this shall seeme a hard saying, which no man will heare; yet at least, that which both they and other rich men bestowe at

that at other times in vaine delights and pastimes, in sumptuousnesse and superfluitie, in pompe and magnificence, in stately buildings and solemne feasts, or in anie kind of ostentation; they would in times of affliction and calamitie, default out of all these, not with anie reseruatiō thereof vnto themselues to gaine or to saue by it, but with a godly and charitable affection to helpe and to releue the poore with it. And yet notwithstanding (to retorne again vnto the matter from whence wee are a little digressed) as all Lawes and Orders, Rites and Ceremonies, and all things whatsoever, are to yeelde vnto Charity: so to neglect or to violate any Laws or Orders, Rites or Ceremonies, or to omit anie duty that we are to perform, without regarde eyther of reuerence to Rulers, and Gouvernours, or of obedience to lawes and orders, or of a wise and iust consideration of charitable rightlie grounded as it ought to be, for the performing of some more necessa-

necessarie and more excellent worke, is
 a manifest breach and contempt of the
 lawe, and a disobedience also vnto the
 Lawegiuer. So that to heale or to doe
 anie worke vpon the Sabbath without
 relation to som holy and present necessi-
 tie, or without respect of pietie & cha-
 ritie, what is this else, but to violate and
 to profane the Sabbath? To leaue the
 preaching of the word and the admini-
 stration of the holy Sacraments, not
 vpon any true ground of zeale and pie-
 tie, but rather vpon contention and in-
 nouation to please our own fancies and
 to satisfie mens humours; what is this
 else but an Apostasie and to reuolt from
 our holy orders? To alienate the goods
 of the Church and to conuert them to
 ciuill vses without respect of charitie
 in redeeming of captiues, releeuing of
 the poor, and such like vses; what is this
 else but sacriledge, & to rob both God
 and the Church? Lastly, to end the
 matter we began withal, to touch a Le-
 per, and to run desperately in a kind of
 bra-

*Si in sua quis
 deriuat emo-
 lumenta cri-
 men est: si ve-
 rò pauperibus
 eroget, capti-
 uis redimat,
 misericordia
 est. Ambr.
 ibid.*

ke, is brauery vnto such as are infected with
 f the plague, without regard of holy and
 o the discreet charitie, for the necessarie help
 doe and succour which they ought to haue
 nou by some that are appointed for their kee-
 cessing, and making of necessarie proui-
 cha- sion for them; what is this else but a des-
 and perate boldnesse, and a presumptuous
 the tempting of God? And therefore how-
 ini. soeuer Christ toucheth this Leper, to
 not shewe that all things ought to yelde
 oie to charitie, yet to touch an vncleane
 in person with some godly and charitable
 and end and purpose, with the daunger of
 his those that we liue and conuerse withal,
 om or with contempt & neglect of publick
 ods order prescribed by those that are in
 to authority, for the generall good & be-
 tie nefite of men; neyther ought a godly
 of man to doe it, neither did Christ euer
 his teach vs for to doe it. Which maketh
 od me many times to pitie and to lament
 ce the desperate boldnes of diuers among
 e- vs, who in a vanity and a foolish hardi-
 of nesse, and in the confidence of their
 faith

*Tangere ho-
 minem immū
 dum nulla
 sancta causa,
 &c. homo pi-
 us non faciet,
 nec Christus
 docuit. Pelli.
 in hunc locū.*

faith as they imagine, will contrarie to all good order and good discretion run into howses that are visited, as if the plague could not be infectious in such sort as the leprosie was, nor infect anie but onely such as want faith, nor were to bee feared nor shunned anie more then an ordinary ague is. The which I verelie perswade my selfe not to bee the least cause that the contagion resteth and continueth so long amongst vs, both because wee doe not feare and tremble at Gods iudgements, as wee ought to doe, making a light account of them, and because wee doe not yeelde obedience vnto our Rulers and Gouvernours; who in great care and wisdom do prouide for the common good and safetie of vs, if wee woulde submit our selues vnto them; and because wee will not vse that care and prouidence which in a time of danger wee ought to vse for our preservation and deliuerance. But I leaue this vnto them, to whom the reformation her-

of belongeth, and come now to examine the causes, why our Sauour Christ doth not onely vse his hand, but also his tongue in healing this Leper; beeing able to haue healed him, both without touching, and without speaking anie one word vnto him.

The first reason wherof, I suppose with *Chrysostom* to be this, that all the people that was present might knowe that hee was healed by him that sayde hee would heale him, or rather commanded him to be healed, in saying, *Volo, mundare*, I wil; be thou clean. For had CHRIST healed him secretly without speaking, among so great a multitude as was about him, how coulde anie haue discerned whether hee was healed by him or by some other. And therefore to the end that this might certainly bee knowen, he doth not onely vse his hand in touching him, but his tongue also in speaking and saying; *Volo, mundare*, I will be thou clean. So that our blessed Sauour, who otherwise did not desire

Ioh. 7. 3.

Mat. 11. 4

fire to be popular nor seeke in anie vain glorie to bee famous in the world; yet notwithstanding to make himselfe knowne to be the Messias that was to come, and to the end that by his workes the world might belecue in him; hee doth not onely worke great miracles but hee would also haue the miracles knowen to be done by himselfe, and not by any other. Wherein is propounded vnto vs, a matter worthy of our consideration, *viz.* how farre forth we are to desire and seeke after a priuate and a close kind of life: which is to be determined and to be measured by a due regard of Gods honour, the aduancement wherof we ought carefully to seeke after; and of the profit and benefit of our brethren to whome we owe a dutie of loue, being debtors one vnto another; that by a more practicke and publicke kind of life, we may better please God and profit others, wee are not then to content our selues with a priuate and a contemplatiue life; but rather to come a
broa

broade into the world, and to liue a
 more publicke and a conspicuous kinde
 of life. For though a priuate and reti-
 ring kind of life be more sweet and de-
 lightfull vnto our selues: (for as *Bernard* saith: *Aliter afficitur mens fructi-* *Bern. in Cant. ser. 85.*
ficans verbo, & fruens verbo, the mind
 is otherwise affected in bringing forth
 fruite with the word, and otherwise
 in enioying & meditating of the word,
 euen as a mother is more ioyfull in the
 arms of her husband, then in the birth
 of her children) yet notwithstanding, a
 publick and an actiue life is more profi-
 table and beneficiall vnto others; there
 being more profit, as the same Father
 sayth, in the breasts of the mother then
 in the embracing and kissing of
 the husband; according to that in the
 Canticles, *meliora sunt ubera tua vino*
 thy breasts are better then wine. Cant.
 .2. Saint *Austen* discoursing of 3. *Aug. de Ci-uit. Dei. lib. 19. cap. 19*
 kinds of life, viz. the contemplatiue,
 the actiue, and that which is mixt of
 both, sayth that although a man may

G

with

with a sound faith liue in any of al these, & may come to heauen in any of them: yet notwithstanding hee is to consider what hee is to holde in regarde of veritie, and what he is to bestowe in regard of charitie; affirming that no man ought to bee so giuen to contemplation; that hee neglect to edifie and to do good vnto others; neyther ought anie to bee so in continuall action, that he forget and neglect to thinke vpon God. In our action and practice wee are not to rest in our employments and our necessarie businesse, but to looke vp higher vnto contemplation, for the good and benefit of our selues. In our contemplation wee are not to rest in our owne delight and comfort; but to bethinke our selues of some businesse wee are to doe for the profit and benefit of others. For (as the same Father sayth) the loue of the truth requireth a holie rest, and the necessitie of loue taketh a necessarie and a iust businesse vpon it selfe. The Spouse in the Canticles

*Ocium sanctum querit
charitas: negotium iustum
suscipit necessitas charitatis: Aug.
ibid.*

ticles desiring to knowe where hir belo-
 ued fedde at noone, saying *Shew me, O*
thou whome my soule loneth, where thou
feedest, where thou lvest at noone,
 receiued this aunswere againe; *If thou*
knowest not, O thou fairest among wo-
men, get thee forth by the steppes of
the flocke, and feede thy kiddes by the
tents of the Shepherdes: telling the Bern. in Cant
 Church that shee must not feede her ser. 41.
 selfe only, by studie, and contemplati-
 on, but shee must feede the kiddes and
 the flockes also by labour and practice.
 Whereof there was a mysticall signi-
 fication (as it may seem) in *Iacob*, who
 desirous to enioy *Rachel*, for whom he
 serued seauen yeares, vnwittingly and
 vnwillingly lay with *Leah* instead of *Ra-*
chel, not the faire one, but the fruit-
 full one: teaching vs heereby that wee
 should not dote too much vpon faire
Rachel in contenting & delighting our
 selues with a priuat & a speculative life,
 but to ioyne our selues also with *Leah* in
 imploying our selues in an actiue and a

practicke kind of life; for though *Rachel* (which as the Fathers say, signifies the contemplative life) be bewtifull & faire: yet *Leah* which signifieth the active life, is more fruitful and profitable; the one reioysing the heart but of one, the other reioysing and comforting the hearts of many.

*Aliud est
quod unus
latificat cor
hominis, aliud
quod adificat
multos. Bern.
in Cant. ser. 9*

The 2. reason why Christ useth his tong in healing this Leper, was to shew he would heale him after a decent and a seemely fashion, not doing his miracles and his other workes, by dumbe shewes and apish gestures, and by muttering and mumbling, as inchaunters and forcerers vse to doe; but by an expresse and significant voyce, ioyned with an outward signe or action, signifying his wil and pleasure for the doing of it. To which end it is obserued, he seldom or neuer doth any miracle, but he useth his tongue and his speech when hee doth it. So long as hee refused to heale the Caananite to make triall of his faith. Mat. 15. he would not answer

Mat. 15.

swer one word vnto her; but afterward
 purposing to heale her, hee opened his
 sacred mouth and speaketh vnto her:
*O woman! great is thy faith, bee it vnto
 thee as thou hast sayd.* So did he to the
 woman of Syrophonissa, that would
 haue stolne an healing from him, Mar. ^{Mat. 9}
 9. by comming closely behinde him
 and touching the hemme of his gar-
 ment: but Christ knowing it, and not
 willing to haue her healed by touching
 only, hee turneth about, and speaketh
 vnto her, saying; *Daughter be of good
 comfort, thy faith hath made thee whole.*
 So did he to the deafe man, Mark 7. in ^{Mar. 7}
 putting his fingers into his eares, and
 saying, *Ephata, be opened*: to the blind
 man, Luke 18. in touching his eyes, ^{Luke 18}
 and saying, *Receiue thy sight*; to the wi-
 dowes sonne, Luke 7. in touching the ^{Luke 7}
 coffin, and saying, *Young man, I say to
 thee arise*; to *Lazarus*, Ioh. 11. in gro- ^{Ioh. 11.}
 ning, and saying vnto him, *Lazarus,
 come forth*; to the woman that was
 possessed with a diuell, Mat. 8. *I charge* ^{Mat. 8}
 thee

thee thou vnclean spirit, that thou come out of him; and to the Leper here, in touching him, and saying, *Volo, munda-re*, I will be thou clean. Which it is very credible that our Sauour Christ did, to discouer the vanitie, and to condemn the impiety of coniurers and forcerers, who will take vpon them to doe great matters by outwarde and visibie signes onelie, as characters, figures, framing of circles, hanging of amulets about the necke, and such like trumperie; things which in nature haue no power nor vertue to produce such effectes: or if they doe vse words, they are either such as haue no signification with vs, or else such as are superstitiously abused out of the Scripture, and mumbled vp after a strange and ridiculous manner; beeing for the most part not vnderstood of them that vse them, nor anie wayes employed to that end, to which God hath ordained & appointed them; whereas our blessed Sauour in dooing this great worke vpon the Leper, vseth

not

not onely his hand in touching him, as
a most fit instrument to heale him with-
all (there beeing such vertue and pow-
er therein , by reason of the fulnesse of
the God-head, which did dwell bodily Col. 2.
in him) but also his tong & his speech
too, vttered after an expresse and a sig-
nificant manner, declating his will and
his pleasure to haue the thing done, and
not voyde of vertue and power also
for the effecting and performing of it.
With whome wee may also ioyne our
Romish Exorcists, who doe fable and
boaste of diuers straunge woonders
donne among them, *viz.* of diuers
myracles that haue beene donne at
the Sepulchers of Saints departed, of
diuers images which haue wept, and
swet, and spoken, and mooued from
place to place, and of a verie strange
one of late yeares ; *viz.* of *Garnets*
picture (who was not long before exe-
cuted for treason) represented & scen in
the length and bredth of a straw; a mira-
cle certainly, much about the worth of

*Remoucantur
ista vel fig-
menta men-
daciū homi-
num, vel por-
tent a fallaciū
spirituum.*

*Aut enim nō
sunt vera
quæ dicuntur,
aut si hereti-
corum aliqua
mira facta
sunt, magis
cauere debe-
mus. Aug. de
vrit. Eccles.
cap. 16.*

*Contra mi-
rabiliarios
istos cautum
me fecit Do-
minus meus
dicens: In
novissimis tē-
porib. &c.*

*Aug. in Joh.
tr. 13.*

a strawe; all which, of both sorts are lying wonders, both in regarde of the forme being but meere illusions and verie legerdemaines, and in regard of the end of them beeing onely to deceiue, and to obscure the truth and the glorie of God. Concerning which, Saine *Austen* doth aduise vs not to giue any heed vnto them, but rather to refuse & to reiect them: for either sayth he, these wonders and miracles which they tell vs of are not true, or if they bee true we ought the rather to beware of them, because Christ hath forewarned vs that in the latter times there shall arise false Prophets, which shall do manie signes and wonders; insomuch that if it were possible, they should deceiue the verie Elect with them. I doe not deny but that there was great neede and vse of miracles in former times, when as the Church was first to bee planted, to the end that men might repent and beleeue the Gospell; but now the doctrine of the Gospell beeing confirmed and the

the whole world beleeuing in it, there is no neede of miracles anie longer: for as *Nazianzen* sayes, *Signa infidelibus, non fidelibus dantur*, signes and miracles are not giuen for those that doe beleue; but for those that do not beleue: neither would God haue them still to continew after that the Church is dispersed ouer the whole world, least seeking too much after visible things, wee should neglect those things which are inuisible, and grow colde in faith, by a dayly custome of them, whereas wee were inflamed before with the newnes and strangeness of them. And therefore all Exorcists and forcerers, all impostors and iugglers, all *mirabiliarij*, and workers of wonders may now put vp their pipes and hang vp their harpes vpon the willowes as they sit by the riuers of Babylon, and bee ashamed and blush at their owne follie and impietie; who to the end that they may with *Simon Magus* their master seeme to bee some great men able to doe great feats, delude

Nazian. in laudem Basilij.

Miracula in nostra temporaria durare permissa non sunt ne animus semper uisibilia quaereret, & eorum consuetudine frigesceret genus humanum, quorum nouitate flagruit. Aug. de vera relig. cap. 25.

delude the World with a deale of baggage and trumperie, and with a companie of ridiculous and apish toyes, as if they did worke wonders with them: wheras it is a thing impossible for them by such causes to produce such effectes (there being so great disparitie and disproportion betweene them) vnlesse it bee by a diabolicall operation, that worketh together with them. By whose power and helpe, I doe verely belecue such things to bee wrought (if they be really and truely done) rather then by anie vertue or power in the causes and meanes, or by anie knowldge and skill in those impottours & coseners, which pretende and would at the least seem to doe them.

The third cause why our Sauour vseth his tongue in healing the Leper, was to shewe the exceeding great power and vertue that is in his speech, and in his words, insomuch that when hee woulde haue gone to the Centurions house to haue healed his seruant, the
Centu-

Centurion desired only his word for the doing of it: *Dic verbū tantūm, say but the word onely, and my seruant shall be whole.*

Mat. 8. 9

Concerning the vertue & power of whose word, if we shall enter into a view and consideration, wee shall find it not like the words of other men, which are commonly vaine and idle; but full of waight and power, hauing as much vertue and efficacie in them as his workes haue. For as God spea-

keth in his workes, as Saint *Austen* sayes; so likewise, hee worketh in his speech, working as mightily by his wordes, as by his deedes. When our Sauour Christ taught & preached vnto the people, they were al amazed and wondred at the gracious wordes that came from him. Luke 4. When he dis-

Aug. ad
Deo gratias
ep. 49

puted with the Sadduces and the Pharisees, hee put them all to silence with his words, so as they durst not meddle any more with him. Mat. 22. When the

Luke 4. 22

officers wer sent to lay hold on him they were so moued with his words, that they had

Mat. 22. 46

Ioh. 7. 46

Ioh. 18. 5

Dan. 5

1. King. 21

Act. 24
Act. 5

had not the power to lay hands on him, saying, to those that sent them: *Nemo sicut hic locutus est; neuer any man spake as this man doth.* Ioh. 7. Againe, being sent the second time, to apprehend him, he doth but say, *Ego sum, I am he, and they went backward and fell to the ground presently.* Ioh. 18. The power and efficacie of whose words is such, and so great, that it produceth most strange and wonderfull effectes in the hearts of men. But as the Sunne hath a seuerall operation in seuerall subiects, hardning clay; and softning waxe; so the word of Christ hath one operation in the harts of the wicked, and an other in the harts of the godly. For the wicked it doth greatly trouble and astonish them, as it did *Belshazzar*, Dan. 5. It humbleth and bringeth them downe, as it did *Achab*. 1. King. 21. It maketh them to feare and tremble, as it did *Felix*. Act. 24. Yea, it striketh them dead, as it did *Ananias*, and *Saphira*. Acts 5. For the godly it quickneth & giueth life

vnto

unto them. *The words which I speake* Ioh. 6
 saith Christ, *are spirit and life.* Ioh. 6. It
 giueth light & knowledge vnto them:
Thy Word, sayth DAVID, *is a lanterne*
unto my feet, and a light vnto my steps. Psalm. 119;
 Psal. 119. It mollifieth & softneth their
 hearts, *he sendeth forth his word.* sayth
 the Prophet; *and melteth them.* Psalm.
 147. It sanctifieth and maketh them Psalm. 147
 pure and holy, *Now are you clean,* saith
 Christ, *by the word which I haue* (spo-
 ken vnto you. Ioh. 15. It feedeth and Ioh. 15. 3
 nourisheth the soule; *Man shall not liue*
by bread only, sayth Christ, *but by euery*
word that proceedeth out of the mouth
of God, Mat. 4. It resisteth, and defen- Mat. 4. 4
 deth vs against our enemies, *Put on the*
whole armour of God, saith the Apostle,
 and among the rest, take the sworde of
 the spirit, which is the word of God, that
 yee may be able to resist, and to stand in
 the euill day, Ephes. 6. Where if wee Eph. 6. 16
 happen to be wounded sometimes, hee
 sendeth forth his word again, and hea-
 leth vs; fulfilling that in vs that the Cen-
 turion

turion sayd: *Dic verbum tantum, & sanabitur*, do but speake the word only & my seruant shall be made whole. *Mat. 8*

*Lactant. de
falsa sapien.
cap. 26*

Lactantius speaking of the efficacy and power of Gods word, maketh as it were a challenge in the praise of it. Giue me (saith he) a man that is full of wrath and reuenge: with the word of God, I will make him as meeke and as gentle as a lamb; giue me one that is couetous & griping: with the word of God I will make him, liberall and bountifull, giuing his mony with a ful hand; giue me one that is timorous and fearefull of death, and of euerie danger: with the word of God I will make him bolde and hardie and to conerne *Phalaris* his bull and all kind of torments; giue mee one that is giuen to lust and pleasure and to incontinencie: with the word of God, I will make him as sober, chaste, and continent as a pure Virgin. Such is the power of the diuine wisdom, that it will presently driue awaie all folly, the mother of all wickednesse;

uno lauacro omnis malitia abolebitur,
 with one lauer of Gods word, al wicked-
 nes wil be washed away. A thing which
 Philosophers could never do with their
 wisdom: who although they haue spent
 al their life in the study of it, they could
 neuer make themselues nor others the
 better, if nature withstood never so lit-
 tle; the most that it could do was, that it
 did somewhat restraine their wickedness
 and couer it, but it did not altogether
 correct and reforme it. If you desire to
 haue an instance hereof in some exam-
 ple; doe but examine thy self how thou
 art affected in thy soule, when thou hea-
 rest one of *Dauids* psalms, & how when
 thou hearest one of the diuells songs;
 how when thou art in the Church hea-
 ring of a Sermon, and how in a Thea-
 ter, or Play-house hearing of a plaie;
 and thou shalt easily see what great dif-
 ference there is, though there bee but
 one soule, in the diuers motions, affec-
 tions and dispositions of it: that it may
 manifestly and most euidently appeare
 hereby

*Sapientia eorum ut plurimum efficit non excindit vitia sed ob-
 scurit. Lact. ibid.*

hereby to men of the least vnderstanding, in what price and estimation wee ought to haue this word, and with how much reuerence we are to entertaine it, whenas there is such power, vertue, & efficacie in it; being like vnto that *Manna* which God did feed his people withall in the wilderness, whose nature was, as *Chrysostome* sayes, to taste and relish according to the appetite and desire of euerie one that did eate of it. If we be sorrowfull, and grone vnder the burthen of our sinnes, it comforts vs, saying: *A sorrowfull spirit is a sacrifice to God. Psalm. 51.* If wee reioice and be merry in our prosperity, it increaseth our ioy and saies, *Reioyce in the Lord, O ye righteous, for it becommeth vpright men to be thankesfull. Psal. 33.* If we be in want and pouertie it comforteth vs, saying; *the Lord rayseth the poore out of the dust, and listeth up the needie out of the dunghill. Psal. 113.* If wee be sicke and weake it giueth vs a medicine and a salve to heale vs withall, *The Lord*

*Manna hac
fuit natura,
saporem sui
pro desiderio
rescentium
submini-
strans. Chry-
sost. in hom.
Quod nemo
leditur nisi
a se.
Psal. 51*

Psal. 33. 1

Psal. 113

Lord forgiueth all thy sinnes, & healeth
all thine infirmities. Ps. 103. Thus doth
the Manna of Gods word saueur and
relish in our hearts whatsoeuer wee our
selues do desire; so as hauing this, wee
haue no cause to be ouer-carefull of a-
ny thing else; being like vnto the gar-
den of Paradise. Gen. 2. where there
was euery tree pleasant to the sight, and
good for meat, and a pleasant riuer di-
uided into foure heads to water the gar-
den, and all things which could be wi-
shed or desired for delight and comfort.
And therefore let vs take heed how we
doe neglect and despise the word; for-
asmuch as it is not only a leprosy of the
soule as S. Ambrose sayes (if the physick
of the leprosie be the word, then the le-
prosie of the soule is the contempt of
it) but also the dearth and famine of the
soule, as Chrysostome sayes (not to
heare the word of God, is to famish &
starue the soule) which God threatneth
as a most fearefull iudgement worse
then a famin of bread. Amos 8. though

*Si lepra me-
dicina verbi,
contemptus
vriq; verbi
lepra mentis
est. Ambr. in
5. Luc.
Dei non au-
dire verbum
fames anime
Chrys. hom. 2
in Mat.*

H

Atheists

Atheists & wicked worldlings, do not greatly regard nor care for it, in drawing it voluntarily and willingly vpon themselves.

Thus haue you heard why our Saviour Christ vseth his hand and his tongue in healing this Leper: now the wordes which he speaketh are these: *Volo, mundare, I wil be thou cleane*. Which as you see, are sutable and agreeable to the words of the Leper; that as the Leper saith vnto Christ; *Si vis, potes mundare me, if thou wilt thou canst make mee cleane*; so Christ sayth vnto him, *Volo, mundare, I will be thou cleane*: Wherein there is a manifest declaration or demonstration of Christs mercie and of his goodnesse towards the Leper; first in his willingnesse and readinesse to heal him, answering *Si vis, if thou wilt*, with *Volo, I will*; secondly, in his actual operation and performance of it, answering *potes mūdare, thou canst make me cleane*, with an imperatiue *mundare, I command be thou cleane*.

For

For the first; such is Christs mercie
and goodnesse towards vs, in being wil-
ling and ready to help vs; that wee can
no sooner desire it of him, but he is wil-
ling presently to vouchsafe and grant it
vnto vs: Like as hee doth to the Leper
here, who no sooner sayd vnto Christ,
Si vis potes, if thou wilt thou canst; but
Christ presently stretcheth out his
hand, and sayth, *Volo, mundare; I will,*
be thou cleane. Yea he is not only rea-
die to helpe vs when we desire it of him
as *Mat. 7. Aske and you shall haue*, *Mat. 7. 7*
seeke and you shall finde, knocke and it
shall bee opened vnto you; but manie
times before wee craue helpe of him,
he is ready to send help vnto vs; as *Esay* *Esay, 65. 24*
65. Antequam clament exaudiam eos,
before that they crie I will heare them.
For as there is the grace of God which
followeth vs *all the dayes of our life. Ps.* *Psalm 23. 6*
23: So there is the grace of God which
preuenteth vs, giuing vs manie things,
which either we know not how to ask
or dare not presume to aske of him. In

Ioh. 5. 6

the fist of *Iohn*, our Sauour **CHRIST** seeing a creeple, that was diseased and had layen at the poole of Bethesda thirtie eight yeares, wayting for the moouing of the water; but yet still euermore one or other stept in before him; dooth not staie vntill the poore man comes vnto him, and desireth him to heale him: but he comes, and offereth health vnto him, saying, *Visne sanari? Wilt thou be made whole?* In the 8. of 5.

Math. 8. 7

Mathew the Centurion comes vnto Christ, and desireth but his word only for the healing of his seruant; *Dic verbum tantum & sanabitur, Doe but say the word and my seruant shall be healed;* and our Sauour Christ offereth to goe to his house and there to heale him: *Ego veniam, & curabo eum, I wil come and heale him.* Like as God dealt with *Salomon*, who desired onely wisdom of him, and God gaue him not onelie wisdom, but riches and honour also. Indeede I confesse that God many times doth not giue vs such things as wee desire

1. King 3

fire of him; or if he does, he dooth not presently grant them vnto vs; yet not becau'e hee is vnwilling to giue them vnto vs: but either because hee seeth them not to be good for vs, whose manner is to heare vs, *non ad voluntatem, sed ad sanitatem*, as *S. Austen* saies, not *Augustine*. for our pleasure, but for our profit; or else because he seeth it to be neither necessarie nor expedient to giue them so soone vnto vs; whose manner it is sometimes to delaie vs and to holde vs off a while, not with a purpose to differre his gifts on his part, as *Chrysostome* sayth; *Chrysost. hom. 10. in Mat.* but to make vs more instant and earnest in praying vnto him: who happely if wee were presently made partakers of those things wee desire; eyther wee would bee gone from God, and not pray any more vnto him; or else set a very lowe price vpon those things that are so soone and so easily obtained of him.

But otherwise, when that is good for vs, which wee pray for; and when

there is a present necessity of receiving, without any especiall regarde which God hath vnto those foresaid ends; then wee may vndoubtedly hope for one of these two at the hands of God (saith S. Bernard) that eyther hee will giue vs that which wee doe desire, or else hee will giue vs that which is more profitable vnto vs; as hee did to Saint Paul in denying him that which hee prayed for; but yet giuing his grace vnto him, saying: *Sufficit tibi gratia mea, My grace is sufficient for thee.* 2. Corin. 12.

*Aut dabit
quod petimus
aut quod no-
uerit esse v-
tilius. Bern.
in quadr. ser.
5.
2. Cor. 12. 8*

But perhaps you will say, If God be so ready and willing to shewe mercie, why then doth he not shew mercy vnto all, but vnto some onely? To which I answer with S. Austen, that as all the waies of God are mercy and truth, *Psal. 25. in regard whereof the Prophet David saith: I will sing mercy and iudgement to thee O Lord. Psal. 101:* So according to these two, (sayth the same Father) he hath diuided all mankind in-

Psal. 25. 9

Psal. 101. 1.

to two societies, as it were into two Cities; the one to be joined to the wicked Angells in punishment; the other to be joined to the good Angells in reward and blessednesse; in the one to demonstrate what his grace and mercy is able to doe; in the other to manifest what his iustice and seuerity is able to doe. For, if all should remaine in the state of damnation; then the mercie and goodnesse of Christ should not appeare in any: on the other side, if all should be translated from darknes vn- to light; then the iustice and seuerity of gods punishment should not appeare in any. Againe, if God should haue saued none; it should not haue beene knowne, what was bestowed in mercie vpon vs; and if he should haue saued all, it should not haue been known what was dew in iustice vnto vs. Therefore doth God so make a demonstration of his mercie, that withall he maketh a re- seruation of his iustice; being good in rewarding some, and iust in punishing

*Aug. de Ciu.
Dei. lib. 12.
cap. 27.*

*Aug. de Ciu.
Dei. lib. 21.
cap. 12*

*Si vtrique li-
berarentur,
lateret quid
peccato per
iustitiam de-
beatur: si ne-
mo, quid gra-
tia largiretur*

*Aug. Sixto
presb. ep. 105*

others: Yea; good in all, euen in those that are punished; because it is good when that which is due, is giuen to eue-ry one: and iust also in all; euen in those that are saued; because it is iust when- as that which is due is remitted without iniury vnto anie.

This is for the declaration of Christs goodness vnto the Leper in his willing- nesse and readines to heale him, in say- ing, *Volo*, I will: the next is in his actuall performance of it, in saying, *mundare* be thou cleane. Where it is worth the obseruation, that hee doth not say *volo mundare* in the infinitiue, I will heale thee; as if he did only promise to heale him; but he sayth, *volo, mundare*, with a comma, in the imperative; *I will, be thou cleane*; performing that which he pro- mised vnto him. Wherein two things are verie remarkable in Christ; first that hee performeth that which he promi- seth, adding to *Volo*, I will, which is a word of promise: *mundare*, be thou clean, which is a word of performance;

second

secondly, that hee is not onely able to doe; but also actually and really, doth whatsoeuer hee is willing to haue done; ioining, with *volo, mundare*; his will, and his deede together.

For the former which is the performance of his promise, Christ is not like to the mans son in the Gospel; who whē Mat. 21. 30 as his Father said vnto him, *Son go work to day in my vineyard*, answered, *I will Sir*, but yet he did not. Mat. 21. but he is as *the onely begotten sonne of the Father*, full of grace and truth: Ioh. 1. 14 *Iohn. 1.* Yea not onely full of truth, but truth it selfe. *Ioh. 14.* of whome S. *Austen* Ioh. 14. 6 sayth: *Promissa tua sunt Deus, & quis falli timeat cum promittit veritas*, it is August. Confess. lib. 124 cap. 1 thou O God that doost promise, and who needeth to feare to bee deceiued, when as the truth it selfe promiseth: whose promises are, *yea and Amen*, 2. Cor. 1. 20 most sure and infallible. Therefore may we safely repose our selues in his promises; because heaven and earth shall pass before one iotte or tittle of his Word Mat. 5 shall

*Aug. de. Tem
ser. 127.*

Psal. 1.3

*Aug. in Psa.
1*

*Tantus in te
fit veri amor,
ut quicquid
dixeris, iura-
tum putes.
Hier. ad Ce-
lantiam.*

shall faile: and withall we may learne of him to be trew in our promises; because as Saint *Austen* sayes; *Non in promissione, sed in consumatione virtus est*, Vertue doth not consist in promise, but in performance. A good man is like vnto a tree, sayth *Dauid*, that is planted by the water side, in which there is both fruite and leaues; that is, wordes, and deeds. Of the fruite, that is, his deeds, it is sayde that it bringeth forth fruite in due season; of the leaues, that is, his words, it is sayde that his leafe doth not fade nor wither; that is, saith *Austen*, *Verbum eius non erit irritum*, his word and his promise doth neuer faile; of the truth whereof Saint *Jerome* saith, There ought to bee that loue and desire in vs, that whatsoeuer we say, we should make account that wee had sworne before to performe it.

For the other, *viz.* that he doth really and actually accomplish whatsoeuer hee will haue done: it appeareth plainly by the question that *Balam* asketh

keth. Numb. 23. *Numquid ipse dicit,* Nū. 23. 19
& non facit? hath he sayd, and shall hee
not doe it? and hath he spoken and shall
he not accomplish it? It is a most sure
and vndoubted truth, that the will of
God is alwaies fulfilled: for God him-
selfe hath sayd it, Consilium meum sta-
bit, & voluntas mea fiet, My counsell Esay. 46. 10
shall stand, and my wil shal be done. Esa.
46. there beeing none able to resist or
to hinder it. Therefore S. Paul speaking
of the counsell and wil of God, by which
hee hath predestinated vs, ioineth his
actuall operation and working with it;
saying, that Wee are chosen in Christ ac-
cording to the purpose of him which Ephes. 1. 11
worketh all things, after the counsell of
his owne will. Ephes. 1. Which are so
neerely vnited and combined in God,
that as David sayth, What soeuer it plea- Psal. 135. 6.
sed the LORD that did hee, both in
heauen, in earth, and in all places.
Wherein is to bee seene the certaintie
and stabilitie of Gods decree concer- Quadam de-
ning election and reprobation; and of creuit Deus
all facere, quada
permittente.
Aug.

*Firmissimè
tene, omnes
quos vasa
misericordia
fecit non pe-
sire: posse: nec
quenkum e-
orum quos nō
predestinauit
ad vitā, vlla
ratione pos-
se saluari.*

*Aug. de fide
ad Petrum.
cap. 35.
Rom. 11. 29*

Iam 1. 16

*Mat. 24. 24
Ioh. 10. 28*

all other things that are wrought by God as authour: which is not contingent or changeable, depending vpon the will of men; but immutable and inuiolable, depending vpon the will and counsell of God, which is alwaies fulfilled and accomplished: inso much that those whom God hath predestinated, cannot possible perish, as *Austen* sayes; and contrariwise those whom God hath reiected cannot possibly be saued. It is the saying of the Apostle, *Rom. 11. 29.* that *the giftes and calling of God are without repentance, and that with him there is no variableness nor shadow of change.* *Iam. 1.* Our Saviour Christ maketh it a matter impossible that any of Gods elect should perish. *There shall arise (saith he) many false Christs and false prophets, who shall doe many signes and miracles, that they shall deceiue the very elect (if it were possible)* *Mat. 24.* of whom he saith *Ioh. 10.* that he giues vnto them *eternal life,* & that they shall not perish, *neither shall anie*

take

by take them out of his hands. The ground
 tin- whereof is the certainty and stabilitie
 bon of Gods foreknowledge and decree.
 and 2. Tim. 2. The foundation of the Lord
 will remaineth sure & hath this seale, The
 aies Lord knoweth who are his. Indeed if e-
 uch lection and reprobation, were in men,
 na- they might easily be changed; because
 Ten men are often times changed (for what
 me is more mutable, and more vnconstant
 bee then man?) but because it is not in man
 tle, but in God, who is immutable as him-
 cal- selfe sayth, Mal. 3. Ego Iehouah, et non Ma. 3 6
 and mutor, I am the Lord, and I change not:
 esse Therefore his decree & counsell both of
 ui- election, and reprobation, and of all the
 ble other workes of God, are immutable
 (sh and vnchangeable; beeing fulfilled and
 a. s accomplished according to the decree
 doe and purpose of his will. Otherwise his
 bal fore-knowleege must bee made voyde,
 ble) his power weakned, and his will chan-
 hat ged: which to affirme of God were
 hat most impious and blasphemous. For
 nie he that changeth his counsell or his will
 ke doth

doth it either because he seeth that he might haue taken better aduise ; or els because hee seeth that hee could not haue brought his purpose to passe as he would ; both which doe argue impotency and weakenesse ; and therefore are farre from God, and greatly abhorring from the nature of him. Lastly, if the decree concerning predestination may be changed, the certainty of our saluation is taken away, whereby the confidence of our faith and the full assurance of our hope is viterly ouerthrowne ; which is the greatest stay and comfort that a Christian hath here in this life. Therefore most sure it is, that the decree of election and reprobation is not changed nor altered, by the faith or infidelity of men (as if some were predestinated to saluation, but by reason of sinne afterward, they viterly fall away, and lose their former estate and become damned) forasmuch as those whome God predestineth to the end, hee predestineth also to the

the infallible meanes and wayes which doe direct vs, and bring vs vnto the end; by giuing especiall grace and sauing faith, and all other necessarie vertues to those whom he hath chosen (which they doe infallibly vse, and by the vse thereof attaine vnto saluation) and contrariwise, denying the like measure of grace vnto those that hee hath reiect- ed; whereupon consequently though not causally insueth damnation. And yet notwithstanding God herein dooth not iniustice or iniurie vnto either: be- cause if he damned al, being in the maie of corruption, hee were not vniust in Rom. 5. 18 doing so: therefore, if hee chooseth some, and refuseth others; *qui libera- tur, habet unde gratias agat: qui dam- natur, non habet quod reprehendat,* sayth, Saint Austen; hee which is cho- sen and saued hath cause to giue thanks to God for it: and contrariwise, hee that is reiecte and damned hath no cause to complaine or to finde faulte with God for it. *Si in remittendo debi-*

Aug. de bo- no perseu.

tum

August. ibid. tum bonitas, in exigendo equitas, nusquam apud Deum inuenitur iniquitas, if in remitting of debt there be mercie, in requiring it there bee equity, then there is no wayes found with God anie kind of iniquitie; to the one he sheweth mercie, to the other hee doth not anie iniurie: of the one he may rightly say, as the householder doth, *Volo huic novissima dare sicut tibi,* I will give unto the last as unto the first; of the other he may iustly say, *tolle quod tuum est, & vade,* friend I doe thee no wrong, take that which is thine owne and goe thy way.

Mat. 20

Thus do you see the meanes and the manner of Christs healing the Leper; both with his hand & with his tongue; with his hand in stretching it forth and touching him: with his tongue in saying, *Volo, Mundare,* I will, be thou cleane: so that now there seems nothing to remaine but to consider the effecte that followed & insued hereupon. But as Christ when he had wrought a great mira-

miracle in feeding 5000. men with five
loaves and two fishes, he commanded
the Disciples to gather vp the broken
meate; that nothing might bee lost; so
also in this miracle, there are as it were
certaine fragments of heavenly myste-
ries, which in no case we ought to suffer
to be cast away or to be lost. For as it
is the fashion and custome of men to
speake by words; so it is the manner of
God to speak by his works also. And as
strange & new words being in a mode-
rate and decent manner sprinkled vpon
our speech do giue a kind of grace vnto
it; so, great and strange workes done by
God, hauing an apt and a fit significati-
on in them, do make the speech & elo-
quence of God to seeme a great deale
more gracious. And therefore consi-
der once againe the meanes and man-
ner of Christs healing the Leper, & you
shal find diuers and sundry mysteries in
the doing of it. As first, hee vseth his
hand and toucheth the Leper, to shew
the inestimable power & vertue of his

Ioh. 6. 12

*Sicut huma-
na consuetu-
do verbis, ita
diuina poten-
tia etiā fac-
tis loquitur,
Eccl. Aug ad
Deo gratias
epist. 49.*

Heb. 10. 12

Job. 14. 16

*Gentes non
videndo sed
audiendo cre-
diderunt.*

*August. de
Temp. ser. 74
Psal. 18. 43*

humane nature, by the immolation & offering whereof hee hath obtained redemption and saluation for vs; he vseth his tongue & speaketh withall, to shew that his corporall presence is not so necessary, but that he is able to do all things by his word & by his spirit, that are necessary for the saluation of vs. Againe, hee vseth his hand and toucheth the Leper, for the Iewes which then looked on him and beheld him, and by seeing beleued in him; hee vseth his tongue and speaketh for the Gentiles, which did not see but heare, and by hearing beleued in him, according to that which God sayth, *Psalms. 18. 43.* *A people whome I haue not known* (that is as *Austen* doth interpret, to whome I haue not shewed my presence) shall serue me: which was by hearing only of him, as it followeth in the Psalm, as soone as they heare, they shall obaie mee. Lastly, hee stretcheth out his hand and toucheth the Leper: to shew the realitie and truth of his humanitie,

hee speaketh and sayth, *Volo, mundare;*
I will, be thou cleane; to shewe the re-
 alitie, and truth of his diuinitie, more
 particularly hee sayth, *Volo, I will,* a-
 gainst *Photinus* the heretick; he sayth,
mundare, be thou cleane, against *Ar-*
rianus the hereticke; and *extendens teti-*
git, hee stretcheth out his hand, and
 toucheth him, against *Manicheus* the
 hereticke. As if hee should say, where
 is hee that denyeth the truth of my hu-
 mane nature, as if my body were a fan-
 tastically, not a true and a naturall body?
 why, behold my hand, and marke how
 I stretch it out, and doe touch this Le-
 per with it; there is for *Manicheus* the
 hereticke: Where is hee that denyeth
 the truth of my heauenly will, as if my
 will were not one and the same with
 the will of G O D the Father? why
 marke and consider well what I say; *Vo-*
lo, I will; not onely as I am man but
 also as I am God, that this Leper bee
 healed presenly; there is for *Photi-*
nus the hereticke: Where is hee that

denyeth the truth of my diuine power, as if my power were not equall to the power of God the Father; why marke farther what I say, *mundare*, *bee thou cleane*: that is, I doe not onely will, but command by mine owne proper power and authoritie that the leprosie bee packing, and this Leper be made cleane; there is for *Arrius* the heretick. Thus doth our Sauour Christ heale him after a most perfect and an exact manner both by the operation of his humanity in touching, and by the operation of his diuinitie, in saying; *Volo, mundare, I will be thou cleane*: and this is the order and manner of Christs healing of him.

The next thing wee are to speake of is the effect and cure that insued heere upon; for the Euangelist sayth, that after this, immediatly his leprosie departed from him. If wee consider the disease of the Leper; it was verie sore vpon him: for, Saint *Luke* sayth, that he *was a man ful of Leprosie*; if the means

of curing, it seems to be very weak; for he does but touch him, and speak only vnto him: and yet though the disease be great and the meanes small, the cure is most perfect and admirable too; for after this, immediately his leprosie was cleansed. The Philosopher holds it for a *maxime* and a rule, that *Propter nostrum dicere & velle, nihil in re mutatur*; that our will and our word is not able to doe anie great matter. As for example, if a man be naked and readie to starue for want of meate, and one should say very charitably vnto him: my good friend, I would wish thee to put on some warme cloathes and prouide thee some good meate, and yet not supply his want with either of them what think you of this? Is his body the warmer or his belly the fuller, for these fayre words? I suppose not; vnlesse a man were as able to liue vpon the breath of a mans mouth, as the Chameleon is to liue vpon the breath of the ayre. Or to come yet a little neerer to the pur-

pose, if a Physician should come vnto
 me being sick, and take me by the hand,
 and feele my pulse, and say very cheer-
 fully vnto me, Sir be of good comfort,
 there is no daunger at all; I will heale
 you, I warrant you, ministring no phy-
 sicke at all vnto me; surely these are ve-
 ry good words, but what? am I healed
 any whit the sooner for all this? I sup-
 pose not. And yet notwithstanding,
 marke I pray you: Christ heere dooth
 but touch the Leper, and speake two
 words only, *Volo, I will*, and *mundare*,
be thou cleane, and the leprosie present-
 ly departeth from him. Wherein ob-
 serue if it shall please you, the wonder-
 full surpassing power of Christ, who is
 able to doe so great works, by so weake
 and slender meanes, euen by the touch
 of his hand, and by the word of his
 mouth only, for he doth but touch him
 with his hand, and say, *Volo, mundare*,
I will, be thou cleane, and the leprosie
 departeth away from him. But what is
 not he able to do, either by smal means,
 or

or without meanes, whose will is his power, as *Ambrose* saith, and to whom, ^{*Voluntas eius Potestas eius*} to say, and to do, are both alike? who if ^{*Amb. in 5.*} he does but touch the mountaines they ^{*Luc. Plal. 18.*} are ready to smoke, if hee does but speake and rebuke the sea, both winde ^{*Mat. 8*} and sea are readie to obaie him. Looke into the first creation of the world, and you shall finde with what great facility God created all things, euen by his will and by his word only. God did but say, *Let there be light*, and there was a light ^{*Gen. 1*} presently; God did but say, *let there be a firmament*, and there was a firmament presently: and so for all the rest of Gods workes, *dixit & facta sunt*, hee spake the word, and they were all made; In-
somuch, that the Centuriō when he desired Christ to heal his seruant that was sicke of the palsie, hee doth not desire him to take the pains to come vnto his house, nor to vse any great meanes for the doing of it; but, *Dic verbū tantūm*, ^{*Mat. 8.*} speake the word onely, and my seruant shall be whole. So then, it is not in anie

strength and vertue of the meanes, but in the might and power of Gods will, whereby hee worketh euen his greatest works of all, who sometimes worketh without meanes as he did in the creation of the world, where hee neither vled workmen, nor tooles, nor engines, nor instruments, as the Epicure in *Tullie* fondly imagined, that God of necessity must do, if the world were created. For as *Bernard* doth most elegantly express the manner of Gods working in another case, God dooth teache vs and admonish vs without a tongue; he doth vpholde vs and giue liberally vnto vs, without hands; hee doth come vnto vs and helpe vs without any feete. Yea, sometimes also hee worketh against meanes: as in restoring sight to the blind man, by annointing his eyes with claie, which was a means rather to deprive a man of his sight, then to giue sight vnto him: and when hee doth vlc any meanes at all, commonly they are very weak and slender euen in the greatest

*Cic. lib. 2. de
Nat. deorum*

*Docet sine
lingua, pra-
bet sine mani-
bus, currit &
succurrit sine
pedibus. Ber.
in Cant. ser. 6*

Ioh. 9.

rest works that he doth; as in doing many strange miracles by *Moses* his rodde. *Exod. 4.* In ouerthrowing the walles of *Iericho* with trumpets of Rams horns. *Ios. 6.* In discomfiting the *Midianites* with lampes and pitchers. *Iudges 7.* in skattering the hoast of the *Amorites* with a terroure *Panicus*, or a supposed noile of Chariots and Horse-men. *2. Kings 7.* and that which is one of the greatest miracles of all, in conuerting and sauing the whole world, by a few simple and vnlearned fishermen, who beeing sent by *Christ* to the sea of this world, as *Naxianzene* sayes, hauing neither skil in grammer, nor knowledge in rhetorick, nor vnderstanding in logicke, and other liberall arts and sciences, with the nets of the Gospel and of the faith which they preached, caught after a most admirable manner a multitude of fishes of all sorts of people. *Naxianz. in sanct. Pentecost.*

If anie shall aske now why God vseth meanes, being as well able to work without them as with them, or vsing means

Aquin. part.
2. quest. 23.
art. 8.

meanes, and not rather goodly and glorious means; I answered with *Aquinas* the father of the Schoolemen that hee doth both these not without a most wise reason and consideration. First hee vseth some means, *viz.* the ministerie of his creatures with the seuerall powers & operations thereof, to keepe a decent and a comely order in things, making as it were a *series* or a concatenation of causes linked and fowlded one within another as in a golden chain, where euery link hangeth vpon another, wherein all the subordinate and secundarie causes depend vpon the first & primary cause; and that sendeth his influence into the secundary causes, giuing them power and ability to worke & to effect seuerall things withall. As for example; God promising to shewe his mercy & to bestow his blessing vpon Israel his people, he doth it by no less then three or foure secundary & subordinate causes, hanging one vpon another, and all of them depending vpon the first and primarie cause

caule of all, which is himselfe, saying,
*I will heare the heauens, and they shall
 beare the earth, and the earth shall beare* Ose 2. 15
*the corne, the wine and the oyle, and they
 shall beare Israel;* that is, he himselfe gi-
 ueth vertue and power to the heauens;
 the heauens send their influēce vnto the
 earth, the earth giueth nourishment to the
 corn, wine, & oyle; and the corn, wine,
 and oyle, giue their strength and vertue
 vnto vs; & all this God doth, being able
 to haue done it otherwise, to maintain a
 decent and a comly order in the world.

Secondly, hee dooth it as the same
 Doctor saith, to honour his creatures in
 vouchsafing to make them coworkers
 with himselfe; that as he is the first and
 principall Agent in euery thing; so the
 creatures worke together with him as
 meanes and instruments to performe
 the will of the first agent: not that God
 hath anie neede of them for the effec-
 ting of his workes; but to vouchsafe
 an honour vnto them, it being altoge-
 ther a matter of dignation and not of
 neces-

Gen. 28. 15

Gen. 32

Iosephus. An-
ti. lib. 1. cap.
19.August. in
quest. super
Gen. quest.
102.

necessity. Thus we read that although God had promised *Jacob* to preserve him, and to defend him saying; *Lo, I am with thee, & wil keep thee whithersoever thou goest*, Gen. 28. Yet when it was told him, that his brother *Esau* cam towards him, to meete him with 400. men; hee does not lay all vpon God; but he himselfe also falls to worke, and prouideth as wel as he can for the time, to defende both him and his from violence, by diuiding the people that was with him into two companies, & commanding some to go before and others to follow after, that if the first company were assaulted, the second might rescue and ayde them, as *Iosephus* discourseth vpon the story; by which example hee would giue vs to vnderstand sayth *Austen*, writing vpon the same scripture, that although wee ought to looke for helpe of God as the first and principall worker that worketh all in all, yet notwithstanding as coworkers to labour and worke together with God, in do-

doing such things as men ought to doe
 for their owne preservation and safety;
 least otherwise wee incurre that iust re-
 prooffe of those idle loyterers, *quid sta-*
tis hic tota die otiosi, Why stand ye heare Mat. 20.
all the day idle? The like wee reade of
Pauls dangerous voiage, & of the com-
 panie that sayled with him vnto *Rome*;
 to whom though God had promised
 safety by a speciall reuelation saying,
 Feare not *Paul*, for thou must appeare
 before *Cesar*, and God hath giuen vn-
 to thee all that saile with thee; yet not-
 withstanding when hee saw the ship Act. 27. 31.
 in danger, & the marriners who were
 to gouern the ship ready to depart out
 of it, hee doth not hold his peace, but
 begins to bestir himselfe, and tel them
 plainly that vnlesse those men abide in
 the ship they cannot be safe: so that al-
 though hee knew that none of them
 should perish, yet he knew withal that
 the way to escape the daunger, was not
 to lay all vpon God, but to labour with
 God and to gouerne the ship; which
 other-

otherwise was like to perish with all the companie that was in it.

Mat. 23. 4

Math. 4

*Numquid in
precipitijs?
qualis est hac
via? Non est
hac via sed
omnia: et si
via, tua est nō
illius. Bern. in
psa. Qui hab.
ser. 14*

The consideration wherof doth iustly reprove and condemne the extreame folly and presumption of diuers, who like vnto the Scribes, and Pharises, that would laie heauie burdens vpon other mens shoulders, & not touch thē with one of their own fingers, will lay all vpon God to worke his owne will, while they themselves do loyter, and are altogether idle; dealing herein as the diuel dealt with Christ, who hauing set him vpon the pinnacle of the Temple goes about to perswade him to cast himselfe down headlong, because God had giuen his Angells charge ouer him: leauing out most subtilly and cunningly, that which Christ was to do on his own part; which was, not to cast himselfe downe, but to come downe the right waie, as it followeth in the text; and they shall keepe thee in all thy wayes; not in the diuels downe falls, saies *Bernard*, but in his owne wayes: Now what

what manner of way call you this, for a man to cast himselfe downe from the top of a pinnacle? this is no way but a downefall; or if it be a waie it is the diuels waie not Christs waie: and therefore he refuseth it, giuing no care at all to his perswasion. Which notwithstanding is a great fault, wherein diuers doe offend both in diuers maners and in diuers cases: which I purpose to specifie in three especially.

The first is a spirituall case in the matter of our saluation: wherein there are many that doe rely so much vppon the first and chiefe cause thereof which is Gods eternall and immutable decree of predestination, that they do altogether neglect the secondary causes and the subordinate meanes thereof; which is an effectuall vocation by the preaching of the word, and the inward working of the spirit, and an effectual iustification by a true and a lively faith, with the fruits of a holy and godly conuersation; vsing a most diuelish speech, inuented
at

at the first by no other then the diuell
 himselfe in saying, if God hath prede-
 stinated me to saluation, let mee liue as
 I will, I am sure to be saued, because his
 predestination is immutable; on the o-
 ther side, if God hath ordained mee to
 reprobation or damnation, howsoeuer
 I liue I am sure to be damned, because
 his decree cannot be altered. To whom
 I might answer as S. *Austen* sometimes
 did in the like case, to certaine men that
 did abuse the doctrine of predestination
 as these do, that it is the property either
 of a deceitful or of an vnskilfull physitiō
 so to apply an whole some medicine,
 that eyther it shall do hurt or at the least
 no good; whenas these men that doe
 thus reason, ought to consider this with
 themselves, that whom God hath pre-
 destinated to saluation, hee hath also
 predestinated to the secondarie causes
 and meanes that doe bring vs vnto it;
 which is our effectuall vocation and iu-
 stification; as the Apostle sheweth in
 that golden chaine both of the first &
 second-

*Dolose vel im-
 periti medi-
 ci est, vtile
 medicamen-
 tum sic alli-
 gare vt aut
 non proffit, aut
 obfit. Aug.
 de bono per-
 seuer. cap. 21*

second causes of saluation. Rom. 8. Rom. 8. 30.
Whom God hath predestinated hee hath called, whom he hath called he iustified; whom he iustified he hath glorified. So that in the matter of predestination we are not to reason *a priori* from the first and highest cause thereof, in saying, If I am predestinated I am sure to bee saued, if not I am sure to be damned; but we are to reason *a posteriori*, from the lowest of the subordinate and second causes, to the first and highest cause of all, in reasoning thus; My faith and good workes doe shew that I am iustified; being iustified it shewes that I am called; being called, it shewes that I am elected; being elected it is most sure and certaine that I shall bee saued. Otherwise, to set all vpon Gods predestination not looking to the second means which God hath ordained to com vnto it; what is this else, but as if a man that trauelles should thinke to come to the end of his iourney without stirring one foote, or vsing the waie that brings him

Gen. 28. 12

to it? or as if a man should think to get vp to the top of a house without a paire of stayres, or a ladder to ascend withal: whereas in *Jacobs* vision there was a ladder that reached vp vnto heauen, & the Angells of God ascended and descended by it; but as for these men they think to fly vp to heauen with the wings of predestination, without the staires or ladder of a faithfull and holy conuersation. I haue read of one *Ludouicus* an Italian, who neuer considering the order and the causes of our saluation, grew to that desperat conclusion which many Atheists and profane wretches in these daies seem to haue learned of him in hauing this speech commonly in his mouth, If I be predestinated I am sure to be saued, if not doe what I can, I am sure to bee damned; In which his wicked assertion he continued a long time, till at the length hee grew dangerously sicke; whereupon he sent for a learned and a cunning Physicion to request and to vse his help. The Physicion beeing made

made acquainted with his former lewd
assertiō in his health time, how he wold
vsually say, If I am saued I am saued; he
likewise directed his speech to the same
purpose, & said vnto him, Sir it shall be
needlesse to minister any phyficke vnto
you or to vse meanes for your recoue-
ry, neither do I purpose to take any such
course; for if the time of your death be
not com you have no cause to feare, you
shall liue and do well enough without
phyfick; & if the time of your death be
now come, all the Physick in the world
wil not help you, because it is impossible
to auoid it. *Ludouicus* musing in his bed
of the strange speech which the Physi-
cion vsed, hauing cōsidered a while ad-
uisedly of it, began to see his own folly
& to find by reason, that as meanes was
to be vsed for the health of the bodie; so
God had also ordained meanes for the
health of the soule: wherupō he reuerfed
his former opinion; took phyfick and so
was cured both in his body, and soule at
one time: which I wish were seriously cō-

sidered of diuers irreligious and profane beastes, who neglecting all the meanes of their saluation, by liuing a most wicked & a licentious kind of life, & venturing all their estate vpon Gods predestination, without regarde or respect of a holy conuersation, doe runne headlong to eternall destruction and damnation; whereas contrariwise, they and onely they, which vse the meanes of saluation, shall obtaine the ende of predestination, which is, eternall glorification.

The second case that I will propound, is a temporall case in the preserving and maintaining of this temporall life: wherein there are many that do depend so much vpon Gods providence, in sustayning and keeping them, that they doe altogether neglect the means and the second causes of it. Some in relying and resting so much vpon Gods providence which is the first and the principle cause, that they will vse no labour, nor take anie paines in anie honest

honest vocation to get their living
withall; like vnto certaine idle Monks,
of whom S. *Austen* complayneth in his
time: who liued so well vpon the almes
and beneuolence of well disposed peo-
ple, that they would not labour nor take
the least paines for their living, saying,
that they did heerein fulfill the precept
of our Saniour Christ, where he saith:

Augustin.
lib. 2. cap. 21

Looke vpon the fowles of the ayre, and Mat. 6

*the Lillies of the field, they neither la-
bour nor spin, nor sowe, nor reape, nor
carry into the barnes, and yet God fee-*

*deth them: Whereas, they should not
regarde so much, what these senselesse
and vnreasonable creatures do, as what
sensible and reasonable creatures ought
to doe; who are borne vnto labour, as* Iob. 7

*Iob sayth, God prouiding in the first be-
ginning of all, that man should not be
idle; and therefore put him into the
garden of Eden to dresse and to keepe* Gen. 2

*it. God doth not feede vs ordinarily,
as he did the Israelites miraculously, by
rayning downe Manna from heaven,* Exod. 16

Num. 16.

1, King. 17

Philo Iud. de
sacr. Cain &
Abel.

by sending quails among vs, nor yet by
 Angells and Rauens which bring meate
 & drink vnto vs, as they did vnto *Elias*;
 but by labour and industry, which *Philo*
 calls the beginning of all vertue & hap-
 pinels, without which no good nor ho-
 nest thing is to be found among men.
 For euen as the eye of the bodie is not
 able to see without light; so the eye of
 the soule is not able to see to do any ac-
 tion of vertue without the helpe of la-
 bour, as it were with the helpe of light.
 Look vpon Students, and Artists, who
 study the liberall arts & sciences; looke
 vpon husband men, artificers, & han-
 dicraftsmen, and such as get their living
 by any manner of means; you shall see
 that they doe not cease to labour with
 their hands and with their feete, & with
 all the strength both of their bodies
 and of their minds. It is the saying of a
 heathen man; that the gods do sell all
 things for labour. Verely our God is
 but one and hee doth not sell but giue,
 but yet he giues all things for labour, it
 being

beeing the roote as *Philo* sayes from *Philo ibid*
whence all good things doe spring and
growe. For though God himselfe doth
giue all things on his part without la-
bour and difficulty; yet notwithstanding he will not haue any mortall crea-
ture to obtain any thing without labour
and industry, to the end that therby we
might acknowledge and commend the
eminent greatnesse and excellencie of
God aboue the creatures. The labour
of man is like vnto meate: for as the life
is preserued and maintayned by meat;
so both life and euery good thing is
maintained by labour.

And therefore, as those that desire
to preserue this naturall life, do not re-
fuse to take nourishment; so they that
desire to haue meate to preserue the life
withall, or to haue anie good thing
to preserue the soule withall, ought not
to refuse labour, it beeing both to
life and to vertue, and to euery thing
else, as meate and nourishment is vnto
the body.

There are others also that depends so much vpon Gods prouidence in preserving them, that in a time of danger and sicknesse, as this is, they will not vse those meanes, which not only God, but euen nature & reason also doth direct them vnto for their defence, & preservation, running headlong and desperately into places that are infected; without any care and regarde eyther of themselves or of others; saying that in good earnest which the Physicion spake but by way of a taunt to *Ladonius* the Italian; God hath set downe the terme of my life, and if my time bee come, do what I can, I can liue no longer then God hath appointed: and if it bee not come, let me goe whither I will, I shall liue as long as God hath determined; not considering withal, that Gods prouidence doth not take away the means and second causes of our preservation, but rather setteth them in a decent order as certaine helpes and instruments to accomplish the same. When God
made

made the lawe of the leprosie (a disease Leuit. 13
in regard of the contagion thereof, not
vnlike vnto the pestilence) there was no
question but that all shoulde liue out
that time that God had appointed vnto
them: and yet God to accomplish this
by a secondarie meanes, hee prouideth
withall that the Lepers should liue a
part without the campe from the socie-
tie and company of others, as a ne-
cessarie and subordinate meanes to ef-
fect the same. So also when God pro-
mised Ezechias that he should recouer Esay 38
his sickness & liue fiftene yeares more;
no question there was, but hee must
needes liue so long, because God had
decree'd and promised it: yet notwith-
standing hee prescribes him certaine
meanes that he must vse for his recoue-
ry, viz. to take a bunch of dryed figs,
and to apply it vnto the byle, as a sub-
ordinate meanes to accomplish his de-
cree. For to lay all vpon the shoulders
of Gods prouidence, and our selues not
to stirre so much as the least of our fin-
gers

gers, in working together with his providence, what is this else but to tempt God, as *S. Austen* sayes; if we be in any danger, and bee not carefull to decline and avoide it as much as we can, we do rather tempt God then put our trust in him. To this purpose it is worthy of obseruation, which that worthy and learned *Zanchius*, a singular ornament of Gods Church, reporteth vpon occasion of the pestilence that was verie rise among them, of a certaine conference or disputation between him and a Minister of Curia, whether it were lawfull for a Minister to absent himselfe from those that were sicke of the plague and to flee from those places that were dangerously infected; the Minister of Curia, holding that it was not lawfull, and *Zanchius* on the other side holding that it was not vnlawfull, being done with such due regard as it ought to be, without dishonour vnto God, neglect of our duty, or fraude and iniurie vnto the people committed vnto vs. Of which

*Si periculum
quantum ca-
uere possumus
non cauemus,
magis tenta-
mus Deum
quam spera-
mus in Deo.
Aug. de Ciu.
dei. lib. 16
cap. 19.
Zanchius in
cap. 2. ep. ad
Philip.*

which point they had reasoning so long both by word of mouth, & by Letters, till at the length the Minister of Curia by resorting daily to those that were sicke of the plague, was stricken himselfe and fell sick of it. At which time seeing his error and oversight, and the daunger into which hee had brought himselfe and his family, hee bewayled and cryed out to his wife, and children and to his friends about him; *Oh utinam Zanchij consilium secutus essem!* Oh that I had been ruled by *Zanchius*, who gaue me counsell so to haue care of those that were sicke; that withall, I shoulde haue a care of those that are sound, *viz.* of my selfe and of my family, & of the Church of God, whose future good and profit I ought to haue regarded, expecting a better opportunitie afterwarde. Which is a matter right wisely and Christianlie ordered by those that are in authoritie for the safetie and preservation both of Ministers and of al sorts of people; but that

I know not how, cyther wee thinke our selues wiser and more charitable then they, or else (as it should seeme) not to stand bound in dutie to performe obedience to the lawes and orders of our superiours.

Thus doe you see why God vseth some meanes in his works that he doth: now we will shew why he vseth so small and weake meanes in doing of them; which is not without as iust cause & reason as the other. First of all, that wee should not ascribe that vnto the means and to the secundarie caule which is due to the power and goodness of God that worketh all in all. For such is the corruption of our nature and the grosse conceit of our reason, that wee looke more to the meanes, then to God the Authour and finisher of all: although alas what is all the means in the world, vnlesse God worketh with them, and giueth power and ability therunto. What is bread the ordinarie meanes to preserue life able to doe, vnlesse withall
God

God giues the staffe of breade, which is a secret blessing and power to nourish vs withal: what is all the labour and studie and paines we take, able to doe, vnlesse God laie his hand to the worke and helpe vs through with it? If wee builde, yet, *vnlesse the Lord builde the house, they labour in vaine that builde it*; if wee watch, yet, *except the Lord keepe the Citie, the watchman watcheth but in vaine*; if wee labour and take paynes, *rising early and lying downe late, and eating the bread of carefulnes*, yet vnless Gods blessing be with vs as it was with *Jacob* whither so euer he went, all our labour is lost and to no purpose: without this we may sowe much & reap little, we may eate and not be satisfied, wee may weare cloathes and not bee warme, wee may earne wages and put them into a broken bagge, and bee neuer the better nor the richer for it. Therefore we ought not to sacrifice vnto our net, nor burne incense vnto our yare, as the Prophet speaketh, ascribing all

Psal. 127

Agg. 1. 16

Habac. 1. 16

all to the meanes of our prosperitie, but to ascribe all to the Authour of it, as *David* and his people did, when they made an oblation to God for the building of the Temple, saying; *Thine O Lord is greatness and power: for all that is in heauen and in earth is thine, both riches and honour come of thee, & thou raignest ouer al: now therefore our God, we thanke thee and prayse thy glorious name*: least otherwise giuing that to the creature which is due to the Creator; God take away that from vs for our vnthankfulnesse, which before he did bestowe vpon vs in his great goodnesse.

*Quod dedit
gratis tulit
ingratis. Au.
in Ioh. tr. 14*

2. He vseth small & weak means, to the end that wee should not trust in any means whatsoever, but to depend vpon Gods power & goodnes onely. For as *1. Sam. 14. 6* *Jonathan* said to his armour bearer, *It is not hard for the Lord to saue with many or with few*, so neither is it hard for him to saue by great meanes or by small means. In which perswasion and confidence, *David* being but a child and not

ex-

expert in feats of warre, ventured to encounter with great *Goliath* with a staffe and a sling only, who came against him with sword, spear, & shield, onely vpon this resolution; *It is the Lords battell, saith he, who saueth not with sword and with speare but by his own power.* 1. Sā.

1. Sam. 17

17. But most worthy & memorable is that which we read of K. *Asa*. 2. Chr. 14 who being to fight with *Zerah* the K. of Ethiopia, who came against him with an hoast of 1000000. & 300. charlots, praied vnto God after this maner: *Lord it is nothing for thee to help with many, or with no power: helpe O Lord our God, for we rest in thee, and in thy name are we come against this multitude. O Lord thou art God, let not man preuail against thee.* who also according to that faith which hee had of Gods power, wherein he did repose himself, did ouercome and vanquish him, beeing in power much inferiour vnto him. If I should but call to your remembrance those 2. great & wonderful deliuerances worthy to

2. Chron. 14

11

to be written in a pillar of marble that they might neuer be forgotten, which God hath vouchsafed to this our land by most small and weake meanes if I may so speake: the one in deliuering vs from the furie of the Spaniardes who came against vs with an invincible nauie as they called it, and not possible to bee resisted as they supposed, making the sea and the windes to fight for vs, when as our preparation was not able to match theirs; the other in deliuering vs from the danger of the powder treason, into which we were readie to haue fallen, had not God of his mercie most miraculously saued vs; and that by most vnlikely meanes, only by an enigmaticall Letter, written most darkly, & interpreted as strangely, and yet with all most effectually for the discovering and finding of it, by our most wise So-ueraigne, who like an other *Oedipus* dissolued the riddle; and brake the snare in peeces; I say if I should but call to your remembrance these two, they might easily

easily moue you not only to acknow-
ledge, how God worketh by small
meanes, and yet bringeth mightie
things to passe by them; but also moue
you to put your trust in God, and not
in meanes, as *Aſa* did afterwarde in *2. Chro. 16.*
ſeeking to Phyſicians, and not to the ^{12.}
Lord *2. Chron. 16.* aſſuring our ſelues
that it is not ſo much the meanes,
whether great or ſmall, as the omnipo-
tent power of God that worketh and
and bringeth euery thing to paſſe.
And therefore lette vs bee of *Dauids*
mind and ſay with him *Pſal. 20.* *Some*
put their truſt in Horſes, and ſome in
Chariots, but wee will remember the
name of the Lord our God: ſaue Lorde, *Pſal. 20. 7.*
let the King heare in the day that wee
call.

Thus doe you ſee, how the weake
and ſmall meanes is not any waies a
let or hinderance vnto the cure; but
there is yet a greater matter then this.
viz. That he is not only healed hereby,
but alſo healed ſuddainly and preſent-

ly; for immediatly vpon this, the leprosy departed from him. The Philosophers haue a saying that οὐδὲν μέγα ἄφρων γίγεται, no greate matter can bee doone vpon a suddaine; but there must be a good time & a good space for the producing and bringing forth of it. It is reported of the Elephant that shee is ten yeeres in bringing foorth an other Elephant, and that the Lionesse is her whole life time in bringing foorth of a Lyon. If it bee but a matter of building, you shall see that a faire house is not set vp on a suddaine; but there must bee a good time for the erecting of it. *Salomons* house which hee builded for him'selfe was

13 yeeres in building. *1. Kings 7.* And the Temple of Ierusalem, though some perhaps will thinke that *Salomon* should haue bestowed more time in building Gods house, then in building his own; yet it was no lesse then seauen yeeres in building. *1. Kings 6.* and the Temple which was builded also after this

1. King. 7. 11

1. Kin. 6. 38

this, was no lesse then fortie six yeeres in building. *Iohn 2.20.*

But to come a little neerer vnto the point; in a matter of Physicke, wee see that an ordinary disease is not by and by cured, but there must be a sufficient time for the doing of it. The woman of *Sirophonisse* that was diseased with an issue of bloude, was Mar. 5. 25 twelue yeeres in the Physicians hands, of whome shee suffered many things, and spent all her substance on them, and yet was neuer the better for them but rather the worse.

And *Naaman* the Sirian, when hee was healed of his leprosie, though it was after an extraordinary manner, yet hee was not healed presently; but the Prophet bids him to wash himselfe seauen times in the riuer 2. Kin. 5 Iordan, and then his flesh came againe like the flesh of a young child, which was by little and little; but heere our Sauour Christ doth but touch the Leper & commands him to

be healed, and the leprosie immediately departed from him. Doe not aske how this could possibly be; that amā ful of leprosie should be healed by touching and speaking only vnto him, and that presently & immediatly too, as soone as euer the worde was passed from him; for as *Austen* saies, *Si ratio queritur, nō erit mirabile; si exemplum poscitur, non erit singulare*, if you seek for a reason of it, it were no miracle: & if you would haue an example of it, it were not singular; *in talibus ratio facti potestas facientis*, in all such cases the reason and cause of the thing done is the power of him that doth it. If you will needes haue a reason of it; Saint *Ambrose* will tell you, that the leprosy immediatly departed from him, because there is nothing between Gods command and the thing that he commands; the worke which he doth being within the commaunde, according as the Prophet *Dauid* saith, He spake the word & it was done: which

*Aug. epist. 3.
ad Volusian.*

*Nihil medium est inter
Dei opus & preceptum;
quia in precepto est opus.
Dixit & facta sunt. Amb.
in 5. Luc.*

plies that if hee command any thing
it is presently done. Marke then I be-
seech you not only the powr of Christ
in healing this leper, but also his pow-
er and goodnesse in healing him so
presently too; not taking any longe
time to heale him, as many Physiti-
ans and Chirurgians do, who heale
after a very straunge manner, not ex-
tracting but protracting the disease;
but contrariwise in healing him quic-
ly & speedily euen in a trice as it were
and in the turning of the hand. For as
he is able to heale vs by small and
weake meanes: so is hee able to helpe
vs in a very short time, or without any
time at all, when it pleaseth him; ac-
cording to that which the Psalmist
saith, *God is our hope and strength, a*
present helpe in time of trouble. Which
is not only a singular comfort, but al-
so a double benefit, as *Naxianzene*
saies; forasmuch as a benefit that is
bestowed promptly and speedily, is
made a double benefit with the quick-

Psal. 46. 1.

*Beneficij gra-
tia prompi-
tudine & ce-
leritate con-
geminatur.
Naxian de
amore paupe-
rum.*

Exod. 14.

Ioseph. An-
tiq. lib. 2. c. 6.2. Kings. 19.
35.

nesse and celerity of it. Wee reade of the Israelits that when *Pharaoh* & the *Ægyptians* pursued them in such manner as they despaired of all helpe; ha- uing their enemies behinde them ready to kill them, & the sea before them ready to drowne them, being compassed round about with the mountaines & the rocks, with the sea, and a greater multitude of armed men as *Iosephus* doth discourse of it; God who is able to turne the mountains into a Plain, & the sea into dry land, presently diuided the sea, and made it become dry land: wherein the Israelites passing through were preserved and saued, but contrariwise, *Pharaoh* & the *Ægyptians* pursuing them were destroyed & drowned. When *Zenacharib* the King of *Assiria* came against *Iuda* & *Ierusalem* with a huge host, so as *Ezechias* & his people despaired & were out of all hope; God who is our refuge & a present helpe in time of trouble, sendeth an angel which destroyed an hundred fourescore and

fue

five thousand of his men in one night: by which meanes hee preserved and deliuered both the King, and his people. When *Benhadad* the King of A-^{2, Kings, 6.} ram besieged Samaria, in such manner ^{25.}

that an asses head was sould for Lxxx. peeces of siluer, and the fourth part of a Kab of doves dunge for five peeces of siluer; God within one day after sent such plenty among them by a spoile, which hee gaue them in the tentes of the Aramits, that a measure of fine flower was sould for a shekle, and two measures of barley for a shekle.

What should I tell you of *Jonas*? who ^{Jon. 1. 17.}

being cast into the sea and ready to bee drowned, God sendeth present helpe, by sending a whale of the sea to receiue him and to prelerue him: of

Sasanna, who being condemned to death, God stirred vp the spirit of *Da-*^{Dan. 3. 25.}

niell and so deliuered hir: of the 3 children that were cast into the fire & hot burning furnace, who being redy to be cōsum'd with the fire, god sent one like

2. Sam. 30.

vnto the Sonne of God and preserued them. All which with many more examples that might be produced, doe evidently demonstrate to our greates comfort, that God is both able & willing to helpe vs euen vpon the present and in our greatest need of all. And therefore we should not bee discouraged nor dismayed at any time in our greatest dangers of al; but rather with *David*, when as the people were ready to stone him, to comfort our selues in the Lord our God, assuring our selues that God who is able to *bring light out of darknesse*, is able by some means or other to send present helpe and deliuerance vnto vs; yea and that hee will also, if hee see it to make for our good and his owne glory. And thus much also of the cure it selfe, wrought as you see by small & weake meanes, and yet most effectually and wonderfully too; for the leprosy immediatly departed from him.

Now followeth the charge which

OUR

our Sauour Christ giueth vnto him after his cure: See thou tell no man &c. Which perhaps may seeme vnto some to be very strange, and scarce standing with the rules of ciuilitie & humanity, to receiue a benefit & then to smother it by concealing of it; whereas if a poore man receiue but an almes, the hand will moue to the head, the knee wil bend to the ground, and the tongue will bee ready to giue thanks and to be telling euery body of it. All which I confesse to bee true: but yet doe but consider the manner of the charge, and the intent & meaning of Christ in it, and you will not only cleere him of all imputation, but also highly approue, and commend his dealing in it. First for the manner of the charge, Christ doth not forbid him to publish this miracle by way of a precept as *Caietan* saies, but by way of an humble affection that he would shewe in himselfe and commend vnto vs; or if it be a precept, yet it is not

*Caietan. in 8.
cap. Mat.*

a simple or an absolute precept, but a precept *secundum quid*, as the Schoolmen speak, with relation to some particular respect: wherein hee doth not simply and absolutely commaund him to tell no man, as if he would haue had the miracle to be hid and kept secret, (for then he would rather haue done it closely & secretly, then in the presence of a greate multitude that followed him, and woulde rather haue healed him by his will then by his worde in speaking vnto him) but he commaunds him to tell no man, viz. before such time as he had shewed himselfe vnto the Priest, & then afterward he might publish it and tell it to whomsoeuer he would. And this was, to auoid the malicious & wicked dealing of the Priests about the discerning & iudging of his cleansing: who had they vnderstood that Christ had healed him, though most exactly & most perfectly; yet they would neuer haue admitted nor approued of his cleansing, only for the very
ma-

malice & hatred which they bare vnto Christ; and therefore hee would haue this to be hid, and secret for a while, vntil such time as the Priest had iudged & approued of his cleansing; that if afterward they should cauill and quarrell about it, they might bee conuicted & condemned of themselves, hauing before iudged & pronounced him to bee cleane. Wherin appeares most clearly both the singular wisdom, & the most louing care & affection of Christ toward this Leper. His wisdom in preuenting and defeating the malicious practise of the Priests, by taking away al occasion of calumniation from the; his loue and tender affection, in being carefull that the Leper whom hee had healed, might not be vexed nor molested, but be receiued again into the society & company of others. So as if Christians are to follow Christ as soldiers follow their Captaine, wee may learne both to be wise in preuenting & avoiding of dangers, & also to be charitable in helping & deliuering such as

are oppressed and suffer iniury.

Mat. 10. 16.

For the former, our Sauour Christ would haue his disciples not only to haue the innocency of the doue; but also the wisdom of the Serpent. For as religion and ciuill conuersation do very well agree together (though some make all their religion to be in a certaine austerity and rusticity) so also piety and Christian policie may very well agree together. For it is not the simplicity of the Asse, which is void of all reason and vnderstanding, that is commended vnto Christians; but the simplicity of the doue ioyned with the wisdom of the Serpent, that is worthy of praise and commendation. And therefore wee shall finde that the seruants of God haue from time to time vsed singular wisdom in all their actions. It is said of *Jacob* that hee was a plaine man (for so it is in our English translation) and yet what wisdom shewed he toward his vncle *Laban* in keeping his flockes, toward his wiues
in

liuing peaceably with them both, and toward his brother *Eſaw* in pacifying his wrath and displeasure conceiued against him? *Gen. 30. 32.* What should I tell you of *Dauid* changing his behaviour, and fayning himself mad, when he was in danger of King *Achish* *1. Sa. 1. Sam. 21. 21.* Of *Salomon* making a shew as if he woulde haue had the liuing child to haue beene diuided betweene the women that did strue together, thereby to find out the true mother. *1. Kings. 3. 1. Kings. 3.* Of *Paul*, who seeing one part of the Councell to be of the *Pharises*, and the other of the *Sadduces*, set them together one against an other, thereby to escape the daunger that hee was in. *Act. 23. 6. Act. 23.* with diuers other examples that I could bring; that if God commendeth the vniust steward for dealing wisely, *Luk. 16. he will much more* *Luc. 16.* commend iust and godlymen for dealing wisely. The which is not spoken to patronise or maintaine the policie, or rather the fraud and subtiltie of
Ic-

Iesuits and Machiauelists, whose profession is altogether to ly and to flatter, to dissemble, and to equiuocate, and to vse all kind of trechery and villany, hauing all the subtilty of the Serpent but nothing at all of the innocency of the doue (for as *Bernard* saith of such wily and crafty foxes as these are, *vulpium posteriora fætent*, the hinder parts of these foxes stinke most abominably when their secrets & deuises come to bee discovered afterward: who although they beguile the world for a while; yet in the ende God catcheth them in their owne craftinesse, striketh them in the hinder parts & puts them to a perpetuall shame as *David* speaketh) I say it is not spoken to defend *Machiauellian* subtilty, but Christian policy, to teach vs to be as wise to take the Foxes, and the little Foxes, as they are crafty and malicious to destroy our vines, and to dooe hurte vnto vs.

For the latter which is pietie and cha-

Bern. in Cant
ser. 65.

1. Cor. 3. 19

Psal. 78. 66.

Cant. 2. 15.

charity in redeeming others from wrong and iniury, it is the very life and being of religion as Saint *James* saies; for what is pure religion and vndefiled before God, but to visite the fatherlesse, and the widowes, in their aduersity? *Iam. 1.* that as wee reade of *Moses* when he saw one of his brethren suffer wrong, he defended him and avenged his quarrell that had the harme doon vnto him, and smote the Aegyptian; so should we do, when vve see our brethren suffer vwrong and oppression or to be in any distresse vwhatsoever, to helpe and deliuer them either by our countenance and authority if vve be in place to doe it, or at least by our good counsell, and good indeauour, or by any other meanes, whereby wee may testify this christian & charitable affection towards them. Not to say as *Cain* did, whē God askt him where his brother *Abel* was, *Numquid ego sum custos fratris mei* am I my brothers keeper? but rather to do as *Iob* did, who professeth that

Iam. 1. 27.

Act. 7. 24

Gen. 4.

Iob. 29. 12.

that he deliuered *the poore and the fatherlesse*, and *him that had none to help him*, that hee was *the eyes to the blinde*, *the feete to the lame*, and a father vnto *the poore*, that he did breake the chawes of *the vnrighteous man*, and did pluck the prey out of his teeth. Which dutie all Christians ought to performe, not onely by his example, but also of Christ here, who was carefull that the poore Leper might not bee molested, but forthwith bee pronounced cleane and be receiued of them.

But besides this, our Sauour Christ had also a morall regard in forbidding this Lepert to tell the miracle vnto any man: which was partly in regard of modestie, as not caring nor desiring to haue his gooddeedes to bee proclaimed; partly in regard of humilitie, as flying all vaine-glorie in seeking the praise & commendation of the world; and partly in regard of pietie, to giue all the praise and glory hereof vnto God, whose glory onely hee sought after;

not that he feared (saith *Caietan*) either immodesty, or vaine glorie, or impiety in himselfe, but heereby to commend modesty, humility and piety vnto vs.

For the first, our Sauour Christ would not haue vs to divulge & to publish our good deedes in bragging and boasting of them, & in making a trumpet as it were to be blowne before vs, as hypocrites vse to do; but rather to desire as much as wee may to haue our good deedes to be hid, and to bee kept secret, that so God who seeth in secret may rewarde vs openly. In the lawe, God did forbid to sheare the first borne sheepe.

Mat. 6

Deut. 15. to signifie as *Bernard* sayes, that hee would not haue vs to lay open nor to publish our good deedes. And in the gospel, the man that found the treasure to which the kingdom of heaven is resembled, went presently & hid the treasure that he found. For vertues and good works, saith the same Father, do grow & increase in priuat & secret places: but they do wither & decrese in pub

Deut. 15. 19

Mat. 13. 44.

M

licke

*Satis tutus
penus meri-
torū, obliuio
meritorum.
Chrysost. hom
39. ad pop.
Ant.*

licke and open places. The safest place to laie vp our vertues, is, in obliuion (sayth *Chrysostome*) that being a most safe and sure store-house to keepe them in. Euen as gold and siluer or any other thing of price and valew beeing exposed and layde forth in open publicke place doe prouoke and entise others to lie in waite and to steale them from vs; but being laide vp at home in some secret place, they are then safe and free from all danger: so is it with the riches and the treasures of our good deeds; if we alwayes carry them about with vs, either in our memorie or in the tip of our tongues, to make sale as it were of them, we prouoke God, wee arme our enemy, and entise him to steale them away from vs; whereas if he only knows of them, from whom nothing is hid, though it be neuer so secret, they are safe from all perill and daunger. The seede that fell in good ground and did take deepe roote in the earth was not only safe; but brought forth fruit also; but

Mat. 13

but the seede that fell by the high-waie
 side, the fowles of the ayre came and
 deuoured it; whereof a manifest prooffe
 is to bee seene in the Pharisee, who for Lu. 18. 11
 sowing his seede by the high-waie side,
 in boasting and telling euery where of
 his good deeds; the fowles of the ayre,
 that is, the diuell and his angells, came
 and eate vp his seede, that he had neuer
 any crop of it. Wherefore, if wee doe
 any good deedes, let vs not proclaime
 them, as it were, in an open market,
 nor yet glorie in them. If thou hast Num. 23. 4
 builded altars vnto God, doe not boast
 of them as *Balaam* did. *Numb. 23.* If
 thou hast slaine 1000. Philistines, yet Iud. 15. 16
 do not boast of it as *Sampson* did. *Iudg.*
15. If thou fast, and pay thy tithes tru-
 ly (as few doe) yet doe not bragge nor
 boast of it as the Pharisees did. *Luk, 18.* Luk. 18. 11
 If we thinke to meet God with an hun-
 dred of our good deeds, hee will come
 against vs with a thousand of our euill
 deeds, and ouercome vs.

And yet notwithstanding, I doe not

deny but that there is also sometimes a necessarie vse of manifesting our good deeds vnto the world, for the good example and profit of others. For if wee were altogether to hide them, why then doth our Sauour Christ bid vs to *let our light to shine before men, that they may see our good works, and glorifie our Father which is in heauen.* Mat. 5. Whereupon saith *S. Austen*; *Si times spectatores, non habebis imitatores*, if thou fearest to haue any man to see thee when thou doest well, thou shalt not haue any man to imitate thee whē thou doest well. And therefore do not feare when thou art about any good worke, least any man should see thee: but rather feare to do it for this end only, that another may see thee, and commend thee for it. For necessary it is for thee to be scene for the imitation of others, but thou must not do it for this end only for the praise & commendation of others; according as Christ sayth, Take heed that you giue not your alms to be scene of

*Aug. in ep.
Ioh. tr. 8*

*Si abscondis
ab oculis ho-
minū, abscon-
dis ab imita-
tione hominū.*

Aug. ibid.

Matth. 6

of men, or else shall you haue no rewarde of your Father which is in heauen. *Math. 6.*

But the next point, which is Christs humilitie, in not seeking for the vaine applause and commendation of the world, will giue vs more occasion to speake of this matter: which hee did to commend the like affection vnto vs; not to doe anie thing for vaine glory, nor for a popular applause, and commendation of the world; because it is not vertue, sayth Saint *Austen*, but the cause of vertue that is rewarded. *Non virtus sed causa virtutis mercedem habet. August.*

Our Sauour Christ woulde haue vs when wee giue our almes or doe anie other good deede, not to let the left hand knowe what the right hand dooth: that is according to Saint *Austens* interpretation, not to suffer the vaine glorie of the world to corrupt that which the loue of God doth or at the least ought to do: the left hand signifying a sinister affection of the praise of men, the right hand signifying a

Non virtus sed causa virtutis mercedem habet. August.

Mat. 6. 3

August. de Temp. ser. 59

Aug. lib. 2. de serm. dei in monte.

right affection of the loue of God. So that if the desire of praise and of worldly glory doth insinuate and wind it self into our good deedes, the left hand is priuie to that which the right hand doth: but if wee doe them with an honest minde and a good intention, then the right hand dealeth wisely, in doing all it selfe, & not suffering the left hand to know what the right hand doth. For if any shall thinke that this can be performed literally, what monstrous conceits would insue hereof? Suppose that the right hand bee hurt or maymed, ought not therefore a man to giue almes with his left hand? Or suppose a man out of his charity would redceme a Captiue, how can he either vntie his purse, or open his chest, if the left hand dooth not ioine it selfe vnto the right hand? Therefore, the meaning of Christ is, that in doing our good deedes we should do them with a right affection of fulfilling the will of God, and not with a sinister respect of seeking the
vanity

vanity and glory of the world. Wee
 reade of the Prophet *Elisha*, that when
 he wrought a miracle, to do a worke of
 charity in helping a poore Widowe
 (whose husband being dead, the Credi-
 tors came very roughly vpon hir for his
 debts) that hee willed her to borrowe
 emptie vessells of all hir neighbours,
 and to goe home and shut the dore vp-
 pon her selfe, and her sonnes, and to fill
 the vesselles with that oyle which shee
 drewe out of her pitcher: signifying
 hereby (as Saint *Austen* sayes) that eue-
 ry man when he giues an alms or doth
 any good deedes, hee should doe them
 the dore being shut, that is, not to bee
 praysed of men; but to finde grace and
 fauour with God. For, hee that dooth
 good deeds for the praise of men, hee
 doth them the dore being open: but he
 that doth them for the loue of the glo-
 ry of God, though hee doth it openly,
 yet he doth it the dore being shut, be-
 cause therein hee dooth not seeke that
 which is seene, viz. the praise of men,

2. King. 4 4

August. ibid.

but that which is not seene, *viz.* the praise and glory of God.

To dissuade vs from this fond desire and loue of the praise of men, there can be no better motiue then to consider,

1. How vaine. 2. How vncertaine. 3. How vnprofitable. 4. How dangerous

it is vnto vs. First, it is a most vaine and friuolous thing, because it is to no pur-

pose to be solicitous, and carefull of an other mans iudgement, whose prayle

doth not altogether commend vs, and whose dispraise doth not altogether cō-

demne vs. If wee were to appeare before the iudgement seate of men, to re-

ceiue a reward according to our works, there were some cause then to seeke the

testimony & praise of men: but because wee are not to bee presented before the

iudgement seat of men, but *before the*

2. Cor. 5. 10 *iudgement seate of Christ*; How great vanity and folly is it to reioice and glo-

rie in their testimony? where God himselfe is the iudge, *before whose eyes all*

things are naked, hauing no neede that any

any man should giue witness vnto him. The vanitie wherof, appeareth yet further in this, that when a man hath gotten all the praise and glorie that he can possibly haue of men, in beeing called *Rabbi*, and hauing a great name here in the world, yet what remains after death of all this, but only a name & a memory here vpon earth, according to that which *Dauid* sayes. *Psalm. 76.5. They* Psal. 76.5
haue slept their sleepe, and all the men whose hands were mighty haue found nothing. If this bee the end of all our good deeds, and if we do make this our happinesse, what hath a man more then a beast hath? for as *Bernard* saies, when Bern.ep. 104
a mans palfry is dead, euen his very palfry shall be praised & commended too. Therefore if we will needs haue praise let vs seeke for the praise of God, and not the praise of men; for as *hee that praiseth himselfe* is not allowed, (as the Apostle saith) so neither he whom men do praise, but he whom the Lord 2. Cor. 10. 18
praiseth. 2. Cor. 10. 18.

Besides

Berni. ep 42

Besides, it is not onely a vaine and a fond thing, but also a very vncertaine and vn sure thing, to commit a mans praise and his glorie to the custodie of an other man; whose lippes are like vnto a chest as *Bernard* saies, without either locke or key vnto it, which we can neither shut nor open when wee our selues will. Yea, it is not only verie vn safe, but also very ridiculous to lay vp our treasure there whither wee cannot come to take it and to vse it when wee our selues will. For, if thou layest vp thy praise and commendation in my mouth, it is not henceforth in thy power, but in my power, beeing in my free choice either to praise thee or to dispraise thee. Therefore, the safest place to lay vp our praise, is with God, and in our owne conscience; whatsoeuer we lay vp there, we are sure to find, and to vse it when we will: it will keepe it for vs while we liue, and will restore it againe vnto vs when we are dead; for whithersoever we goe, that goeth with

vs

vs, carrying with it our *depositum*, viz. that which it receiued to keepe for vs.

Againe, who sees not how vnprofitable and gainelesse a thing it is to seek the praise of men for our good works, when as hereby wee loose our rewarde with God, by receiuing the praise of men as a reward of them; that as *Abraham*

sayd vnto the rich man, *Sonne remember that thou receiuedst thy good things in thy life time*; so God will tell these men, that they haue receiued their reward already here in this world

Luke 16

In which regarde *S. Chrysostome* saith, that those that doe anie good thing for

Chrysost. hom 24. ad pop. Antioch.

vaine glory to be praised of men, do as it were suffer shipwracke in the hauen, losing their rewarde there, where they should receiue it; and therefore he would

not haue vs to seeke and receiue the praise of men, for our good works, that

we may haue God our debtor; who is not only able to pay his own debts him

selfe without our running vnto men for them, but also to pay vs more liberally

and

& more bountifully, by giuing vs a rewarde of eternall blisse and glorie in heauen; then all the men in the world are, by giuing vs a rewarde of a vaine and transitorie praise & glory here vpon earth.

But the greatest matter of all is, that it is not onely vnprofitable, but also verie dangerous and hurtfull vnto vs; this same vaine glorie beeing like vnto the arrowe that flyeth by day whereof

Psal. 91

DAVID speaketh, Psalm 91. Which flyeth lightly and pierceth lightly, as

Bern. in psal.

Qui habit,

ser. 14

Bernard sayth, but dooth not wound lightly. It is sayde of the Basiliske that

hee killeth with his verie sight onely.

Now surely if I bee not deceiued sayth

the same Father, this *Basiliske* is vaine

glory, according to that which Christ

sayth, *Take heede that you giue not*

your almes to bee seene of men. Math.

Mat. 6. 1

6. 1. as if hee should saie, Beware of

the eyes of the Basiliske, whose na-

ture and propertie it is to kill with his

sight thole whom he sees first, and con-

contrariwise to bee killed of those that doe first see him : so also vaine glorie killeth those that it first seeth, and doe not see it, in marking how vaine, vnprofitable and hurtfull it is; but contrariwise it is killed of them that doe first set their eyes vppon it, in considering the nature and qualitie thereof; thereby to auoide the hurt and the danger of it.

So then for the conclusion of all, let vs follow the counsell which S. Chrysostome giues, viz. to imitate those that run at tilt; who do not greatly heed the acclamations and shoutings of the beholders, but look chiefly to the Iudge & to the price for which they do strue: so let vs also in rüning the race that is set before vs, not regard the praise & commendatiõ of men, but look only to that crown of righteousnes which christ the iust Iudge wil giue to all those that run lawfully & cõtinue vnto the end. Howbeit, we do not cõdemn it as a thing simply & altogether vnlawful to receiue the praise of men; ther being a time whē we

may

Chrysost. hom.
5. in Gen.

Bern. in par.
ser. ser. 47.

may to very good purpose receiue the same; not for vaine glorie, but for the profit and benefit of some, who by this meanes will the more easily be perswaded, in all honest and good things to yeeld obedience vnto vs. For, as a good conscience is necessarie for euery good Christian in regarde of himselfe; so a good name and a good testimony among men, is necessary in regarde of others to profit and to doe good vnto them, being greatly induced with the good opinion and commendation of a mans person. The godly are fitly resembled vnto Vines; which, as *Salomon* sayes, haue a good fauour with them: *Vineæ dederunt odorem, the Vines haue cast a fauour.* Cant. 2. Now what is this good fauour sayth *Bernard* but a good testimony of those that are without? with which they beeing moued, who as yet haue not beleueed, do glorifie God themselves also by our good report; beeing the fauour of life vnto life vnto them: according to that which

Can. 2. 14

Bern. in cant.
serm. 60

which the Apostle sayth : *Wee are the
 sweete saour of Christ vnto all them* 2. Cor. 2
that are saued. 2. Cor. 2 So then, as the
 wiseman dooth not simply forbid men Prou. 25
 to eate honie, but to eate too much of
 it. *Prou. 25.* So, God doth not abso-
 lutely forbid vs to desire & receiue the
 testimony and praise of men; but to rest
 and content our selues therein, as in
 our last end, not seeking any other fruit
 of it : for then we eate too much of the
 hony comb, walking more in the light
 of mans countenance then wee doe in
 the light of Gods countenance. And
 therefore, let vs either not regarde nor
 care for the praise & applause of men,
 as making that the chiefe end & marke
 we ayme at; or if wee doe receiue the
 commendation and honour of men; let
 it not be to admire our vertues, and to
 be in loue with our selues; but let it be
 to honour our profession, and to en-
 large Gods dominions, and to aduance
 the benefit and profit of our brethren,
 in our seuerall places : which is the
 right

right end and vse of all mans praise & commendation.

For the third respect, which is piety, our Sauour Christ dooth it, to the end that wee should not ascribe any thing vnto our selues, but giue all the praise and glory vnto God for all those good things that we haue or doe; because all our ability of dooing good is not of our selues but from God: as the

2. Cor. 3.5

Apostle sayth, *Wee are not able of our selues so much as to think a good thoght; but all our sufficiencie is from him.*

Cypr. epist. ad
Cornel.

Whereupon saith S. Cyprian, *In nullo gloriandum, quia nostrum nihil est*, wee ought not to boast nor to glory of any thing; because nothing is our own. The

Esay 10. 15

Prophet Esay cap: 10. asketh this question, *Shall the axe boast it selfe against him that heaweth therewith, or shall the Sawe exalt it selfe against him that mooueth it?* as if the rod should lift vp it selfe against him that taketh it vppe, or as if the staffe should exalt it selfe, as if it were no wood. It

wee

wee see any good thing either in our
 selues or in others worthy of prayse,
 we are to praise God both in our selues
 and in them, being done by our hands
 but by his power; for neither is the
 prayse of writing well, the prayse of
 the pen; neither is the prayse of doing
 well the glorie of the hand. Examine
 any good thing that wee haue or doe;
 and tell me for which of them can we
 haue prayse of our selues? Can wee
 for our holinesse? no verily; it is the
spirit of God that doth sanctifie vs. 1. Thel. 5. 22
 Can we for our good words? no nei-
 ther; it is GOD that giueth both a
 mouth and wisdom to speake with- Mat. 10. 20.
 all; as for our tongue it is but the pen
 of a readie writer. Can wee for our
 good deedes? much lesse: *It is God that* Psal. 45. 1.
worketh both the will and the deede ac- Phil. 2. 13.
ording to his good pleasure. And ther-
 fore let vs say with David, *Not vnto* Psal. 115. 1.
vs, not vnto vs O Lord, but vnto thy
name giue the prayse and the glory for
thy truths sake: The quire of heauen-
 N ly

Luk. 2. 12.

ly souldiers when they celebrated the birth of Christ, they diuided their Songe into two parts, giuing glory vnto God and peace vnto men after this manner, *Glorie be to God on high, and peace on earth.* For though God doth giue his grace vnto men, yet his glorie hee giueth vnto none, as God himself testifieth by the Prophet *Esay,* *I will not giue my glorie vnto any other.*

Esay. 43.

Quid ergo dabis Domine. quid dabis?

Bern. in Cāt.

ser. 12.

Ioh. 14. 27.

what thē wilt thou giue vs O lord, saith Saint Bernard. What wilt thou giue vs? *Peace I giue vnto you sayth Christ, my peace I leaue with you.* It is sufficient O Lord sayth the deuout Father; I doo thankfully receiue that which thou leauest, and doo leaue that which thou reseruest: least otherwise by vsurping that which is denied, I deserue to lose that which is graunted. Verily, hee that is not contented with peace, is not contented with God; for *God is our peace. Ephe. 2. and hath reconciled vs vnto himselfe.*

Eph. 2. 14.

selfe. Though *Ioseph* had the gouernment of his Maisters house, and all his goods committed vnto him, yet hee knew that his Mistresse was excepted; and therefore hee would not consent to come neere vnto her. When *Dauid* ouercame *Goliath*, all the people reioyced and receiued peace: but *Dauid* only had the honour of the victorie. So let vs content our selues with the grace of God, and let God haue the glorie vnto himselfe. For what fauour or glorie soeuer wee receiue, which wee do not referre vnto God, wee steale it from him, and do incurre the like daunger of punishment which *Herod* did; who, for taking the glorie vnto himselfe which the people gaue vnto him for an eloquent Oration which hee made vpon a solemne feast day (as *Eusebius* reporteth) kept in the honour of *Cesar* (at which time being arrayed in a siluer suite glistering with the beames of the Sunne, and speaking most admirably as

Gen. 39. 4.

1. Sam. 17.

Act. 12. 21.

Euseb. Eccl. hist. li. 2. ca. 9

they thought, hee did so amaze all that were present, that they gaue a great shewt saying, *The voice of God and not of man;*) If ay, because hee tooke the glorie vnto himselfe and did not giue it vnto God; immediatly the Angell of God smote him; so as hee was eaten vpp of wormes and gaue vp the Ghost.

This is the first thing in the charge, that hee should tell no man: the next thing is to shewe himselfe vnto the Priest. It was a lawe among the Iewes, that if any man was healed of the Leprosie, he should shewe himselfe vnto the Priest; not to shew and confesse his sins vnto him, as the Rhemists and others would seeme to build their auricular confession vpon this: which must needs proue a verie weak building, being set vpon so weak a foundation; (for the schoolmen say that *Symbolica theologia non est argumentatiua*. Symbolicall diuinitie by way of allusion and resemblance is not fitte to argue and to make

Leuit. 13.

Rhemists in
Annot. Luc.
37.

make conclusions withall) but to discern and iudge of the cure, and to pronounce and declare him to be clean: which was the only cause for which our Sauour Christ willeth him to goe and shewe himselfe vnto the Priest. Wherin it is verie credible that Christ had a threefolde regarde; both of the Leper, of him selfe, and of the Priest.

First for the Leper, hee would haue him to shew himselfe vnto the Priest to the ende hee might performe obedience vnto the law, which required that euery Leper that was healed shuld present himselfe before the Priest. For seeing the law of *Moses* was not yet abrogated but did still stand in force; therefore hee would haue him to performe obedience vnto it. Whereby he would seeme to intimate that streight bond and obligatorie power that is in all lawes; not only in the morall lawe of God, but also in the iudiciall and politicke lawes of men. For seeing

the lawes of men are deduced and drawne from the law of God, or from the law of Nature, if they be iust and honest: hence it followeth that wee are in conscience to performe obedience vnto them, euen as vnto the written lawe of God. In which regarde Saint *Peter* would haue vs to submitte our selues to all manner ordinance of man for the Lords sake, 1. *Peter*, 2. And Saint *Paul* would haue seruants obedient vnto their Maisters as vnto Christ; Eph. 6. yea all whatsoever to bee subiect to those that are in authoritie, not only for feare but also for conscience, Rom. 13. Not that the lawes of men do binde the conscience as they are from men (for there is but one Lawgiuer that is able to saue and to destroy, Iames, 4.) but partly as they haue their originall from the lawe of nature, to which our consciences are tyed and bounde; partly, as they are in relation vnto G O D, who hath power o-

1. *Pet.* 2. 13.*Eph.* 6. 5.*Rom.* 13. 6.*Iam.* 4. 12.

uer our consciences, and hath expressly commaunded vs to be subiect and obedient vnto the higher powers Rom. 13.

Which doctrine is directed to two sorts of men especially, who gyantlike do resist and oppose themselves against all lawes and gouernment, as if they meant to fight against God himselfe, from whome as the Apostle sayth is all power and authoritie Rom. 13. The one is of such as resist and rebel against the ciuill Magistrate, and against the lawes and gouernment of the Common-wealth; the other is of such as disobay and murmur against the Ecclesiasticall gouernours, and the lawes & regiment of the Church. Of the former sorte, in times past were the Donatists, but in these dayes are the Anabaptists, and the Libertines and all kinde of vngodly men, who as Saint *Iude* sayth do despise gouernment and speak euill of those that are in authoritie: affirming it to be an

enemie to Christian libertie; as if
 Christian libertie and ciuill obedience
 could not agree and stand together.
 A conceite, or rather a monster not
 newly conceiued, but as olde as the
 age wherein *Moses* liued: as may ap-
 peare by the rebellion not only of *Co-
 rah* and his company, but also of the
 rest of the people at sundrie other
 times; in so much that *Moses* who had
 oftentimes beene vexed with their
 grudging and murmuring, with their
 stubbornnesse and disobedience, being
 about to dye as *Iosephus* doth report,
 called the cheefe of the people before
 him, and made an Oration vnto them:
 wherein hee admonished and exhor-
 ted them to take heede how they did
 shew themselves unruly and disobedi-
 ent vnto their gouernours; for as
 much as hee that knowes howe to o-
 bay, will also know the better how to
 rule when he is aduanced vnto it; and
 not to thinke that their libertie doth
 consist in impugning of lawes and re-
 sisting

Num. 16.

Iosephus
Antiq. lib. 4.
cap. 8.

sisting their superiours and gouernors
as hitherto they had done, but rather
in obaying and submitting themselves
in all dutie vnto them as vnto the or-
dinance of God himselfe. Which
speech in my minde may as truely and
as iustly bee made to Iesuites, Priests
and popish traytors, in these dayes:
who think themselves to be exempted
and freed from all obedience and al-
legeance vnto their Soueraine; Espe-
cially if the Pope also shall acquite
and absolue them thereof. Which I
maruell Saint *Paul* should so grossely
ouersee, when hee charged euerie
soule to bee subiect vnto the higher
powers, Romans 13. That is, as Saint *Rom. 13. 1.*
Chrysostom doth note vppon those
words, not only secular persons, but
also Priests and Monkes: as appeareth
by the generality thereof in saying,
let euerie soule bee subiect; yea saith
the same Father, though hee bee an
Apostle, or a Prophet, or an Euan-
gelist, or whatsoeuer else hee may bee;
Etiam si A-
postolus, si
Euangelista,
si Propheta,
yet siue quisquis

tandem fueris. Neque enim pietatem subuertit ista subiectio. Chrysost. in 13. cap. ad Rom.

Jer. 27. 8.

yet hee must hee subiect to the higher powers, because this subiection and obedience is not an enemy but rather a friend vnto piety. And although it may sometimes fall out that Princes and Magistrates may prooue wicked and vngodly, tyrannising most vniustly and cruelly; yet if they bee lawfull Rulers, wee ought to yeelde obedience vnto them, because they doe not rule without the especiall prouidence and permission of G O D, who setteth wicked rulers and gouernours many times ouer a Nation, thereby to correct and punish the wickednesse of the people. To which purpose God commaunded his people whome hee had deliuered into the hands of *Nabuchadonozor* a wicked King, to serue and to put their neckes vnder his yoake, threatening to visite all them with the plague, sworde, and famine that would not serue him, *Ierem. 27.* How much more then ought wee to performe obedience to good & godly gouernors,

ordai

ordaining lawes for the generall benefit of the common wealth, if we would not in an ouerweening manner iudge of them, but in all duetic and humilitie submit our selues vnto them?

The second sort is of certaine Schismatickes and irregular persons, who refuse to yeeld obedience to Ecclesiasticall gouernours, and to the lawes, orders, and regiment of the Church; vnder a pretence that the rites and ceremonies, and the whole discipline and Gouvernemente thereof is not prescribed nor commaunded in the worde of G O D; and therefore they are not bound to performe obedience vnto them. Which exception howsoeuer it may seeme to carrie a very faire shewe of great puritie, and sincerity, yet in very deepe it is the selfe same reason which the *Arrians* vsed against the Catholicke Fathers in the Aramine Councell, who cryed out with open mouthes as Theodoret doth report, that the word Substance

and

*Theodor. eccl.
hist. lib. 2.
cap. 18.*

and Consubstantiall were not to bee found in the Scriptures; and therefore they ought to be expunged and quite put out of the forme of the Christian faith; affirming moreouer that that which they auouched, viz. that Christ was like vnto the father though not of the substance of the father, was in expresse termes to bee found in the Scripture; but that he was of the substance of the Father, and consubstantiall with him, as they say, is no where to bee shewed there. Of which kinde of men wee may truely say as *Tertulian* sayd of some, that they belecue Scriptures to the ende that they may belecue against the Scriptures.

*Credunt scrip-
turis, vt cre-
dant aduer-
sus scripturas
Tertull. de
prescr. adu.
he.*

But for a further answer; because they will allowe of nothing without Scripture, leauing nothing to the liber- tie, and to the wisdom and authori- tie of the Church (although it were an easie matter, to shewe the re- giment of our Church and the orders and ceremonies therof not to want the autho-

authoritie of Scripture also) I will answer them as *Sisinius* a Bishop sometimes answered one that found fault with him, for wearing a white garment, asking him where he did finde it written in the Scripture that a Priest ought to weare a white garment; I pray you (saith the Bishoppe) shew me you first, where you finde it written in the Scripture that a Bishoppe ought to weare a blacke garment? Whereat when he began to sticke fast; well (sayes the Bishoppe) you are not able to shew mee where a Bishoppe ought to weare a blacke garment: but I can shewe you where *Salomon* sayth, *Let thy garments bee alwayes white*, *Eccl. 9.* where Christ girded himselfe with linnen, *Ioh. 13.* and where the Angells appeared in white garments as white as snow; *Aa. 1.* signifying hereby that whosoever shal condemne or dislike many thinges in the Church because they are not expressly sette downe in the Scripture, shall haue as iust cause to dislike many things

Socr. hist.

Eccl. lib. 6.

cap. 20.

Eccl. 9.

Ioh. 13.

Aa. 1.

Tertull. de
 coronamilitis
 Tertull. de
 Virgin. velā-
 dis. Dei est
 scriptura, dei
 est natura,
 dei est disci-
 plina &c.
 Quae docet
 Natura mi-
 nimè cum
 verbo dei
 pugnantia
 docet Deus.
 Zanch. de o-
 per dei. lib. 3.
 cap 6.
 Quod neque
 contra fidem
 neque contra
 bonos mores
 iniungitur
 indifferenter
 est habendum
 & pro eorum
 intra quos
 vivitur socie-
 tate seruan-
 dū est. Aug.
 ad Ianuar.
 ep. 118. 119

things which hee would haue, because
 they also are not expressed in the scrip-
 ture. In many things, nature and reason
 the consent of nations and the custom
 of people is a sufficient bond to bind
 vs without the worde written: accor-
 ding to that which the auncient Fa-
 ther *Tertullian* sayth, *Natura prima
 omnium disciplina est*, Nature is the
 first teacher and instructour of vs ; a-
 gaine in another place, The Scripture
 is from God, nature is from God, and
 discipline and gouernment is from
 God: but whatsoeuer is contrary vnto
 these, is not from God. With whome
 that learned *Zanchius* also accordeth,
 laying that whatsoeuer nature doth
 teach, not disagreeing from the word
 of God, that GOD himselfe doth
 teach vs. So that herein Saint *Au-
 gustine* iudgement is to bee retained as
 a most sure rule, that whatsoeuer is
 not against faith and good manners,
 is to bee held as a thing indifferent,
 and is not only not to bee disliked ;
 but

but to bee obserued according to the
 custome and fashion of the Church,
 wherein we liue. Where he reporteth
 his owne behauiour and carriage of
 himselfe at Millaine, when as his mo-
 ther *Monica* was there with him, and
 was somewhat perplexed whether she
 ought to fast after the manner of her
 owne Country vpon the Saturday, or
 to dine after the manner of the Church
 of Millaine; how hee himselfe went to
 Saint *Ambrose* the Bishop of that City
 to be resolued of that doubt: to whom
 he answered after long cōference, what
 can I tell you more of this matter then
 that which I my selfe vse to do? when
 I am heere at Millaine, I do not vse to
 fast vpon the Saturday, but when I
 am at *Rome* I doo; therefore obserue
 the custom of euerie Church you shal
 come vnto, if neither you will giue of-
 fence, nor take offence. Which iudg-
 ment of Saint *Ambrose* he did so reue-
 rence & so highly esteeme, that he re-
 ceiued it as a diuine oracle frō heauen;
 hauing

*August. ad
 Casulanum
 ep. 86.*

hauing many times found to his great
 grieffe, as hee professeth, that diuers
 weak ones are troubled by the cōtenti-
 ous obstinacie and scrupulous timidity
 of certain brethren; who in such mat-
 ters as cannot bee brought to an issue,
 either by the authoritie of Scripture, or
 by tradition of the whole Church, or
 by some profite or benefite comming
 from the vse thereof, doe make much
 trouble and strife in the Church, ei-
 ther vpon some conceite which they
 haue in themselves, or vpon experi-
 ence of the places where they haue
 trauelled, or vpon some practise, vnto
 which themselves haue been accusto-
 med, in so much that they thinke no-
 thing well done but that which they
 themselves doo; as the Poet did obserue
 it of vnskilful men and voyd of a sound
 iudgement. Which speech of *Augu-
 stine* may seeme to haue been as it were
 an Euangelicall prophecy, fulfilled and
 accomplished in this time wherein we
 liue, in which all the contentions of our
 Church

*Terent. in
 Adelphis.*

Church I meane concerning the discipline and gouernment thereof, are raised vpon the like grounds; either because the rites and ceremonies of our Church are not expressely found in the Scripture, or because other reformed Churches do not vse them, or because the Romish Church doth most grossly and superstitiously abuse them; not considering that the externall policie of the Church and the vse of Ceremonies and things indifferent, do not absolutely depend either vpon the expresse word of God prescribing them, or vpon the state of other reformed Churches which do not vse them, or of idolatrous churches which do abuse them; but vpon the power and liberty which euery Church hath to ordaine an externall policie with orders and ceremonies belonging thereunto, as shall seeme most meete and commodious for it; and that according to the iudgement both of *Tertullian* among the ancient writers, and of *Caluin*, and *Zanchinus*

O

*Regula fidei
vna est, sola
immobilis &
irreformabilis
Hac lege fidei
manente, cate
ra discipline
& conversa
tionis admit
tūt nouitatem
correctionis
Tertull. de
Virg. velan.*

chins with diuers others among the moderne, who do affirme in effect and substance with *Tertullian*, that there is but one rule of faith, which is immutable and admits no reformation; which remaining safe and sure, other matters of order and discipline admit both alteration and reformation, as the wisdom and the discretion of the Church shall thinke fit. Therefore seeing these things stand not so much in the express definition of the Scriptures, or in the vse or abuse of others, as in the determination of the Church and the gouernours thereof, wee ought not eyther to quarrell or contend about them, or to refuse subscription & conformity vnto them, or to forsake our callings and the execution of our ministerie for them; but rather with all humilitie & willingness to submit our selues & to perform obedience vnto them.

For the reason that concerneth **C**HRI^ST himselfe, he would haue the Leper to shew himselfe vnto the Priest,

to auoid all occasion of offence, on the Priests and the pharises part: who reputed him as a disordered person, and one that went about to peruert and violate their lawe; and therefore, though hee needed not to haue done this, as beeing superiour both to the Priest and to the lawe also; yet notwithstanding for the cause aforesayd, hee sendes him to the Priest, saying; *Vade & ostende te Sacerdoti.* Goe and shewe thy selfe vnto the Priest. Wherein is a singular precedent, and an example of a Christian carriage of our selues in such sort, as none may iustly bee offended and grieued thorough anie offence or defaulte in vs. For the right vnderstanding and performance whereof, we are to remember and call to minde an olde but yet a necessarie and a trewe distinction of scandalles, with the different natures and qualities of sundrie distinct persons, whom these scandals do concerne. The first kinde of scandall is

Scandalum
mala rei ex-
emplum edifi-
cans ad delict-
tum. Tert. de
Virg. velan-
dia.

Scandalum
est dictum vel
factum minus
rectum pre-
bens alteri
occasionem
ruinae. Thom.
2. 2. quæst.
43. art 1.

called by the Schoolemen, *scandalum actiuum* an actiue scandall, or an offence giuen; which is nothing else, (as *Tertullian* sayes) but an euill example that maketh others to offende and to sinne by it; or as *Aquinas* the great Schooleman dooth define it; it is a word not rightly spoken, or a thing not rightly done, giuing others occasion to fall thereby: or if it doth not preuaile so farre, yet at the least it doth greatly offend & grieue the mind of a godly and a zealous man. The other is *scandalum passiuum*, a passiue scandall, or an offence not given but taken: when as a thing being good, or at the least not euill in it selfe; yet notwithstanding a person not well disposed falleth into sin by it, or at the least is offended and grieued. For the former, we ought to haue an especiall care that we giue no offence vnto anie, according to the Apostles direction. 1.

1. Cor. 32 *Cor. 10. Giue no offence neither to the Iewes, nor to the Grecians, nor to the Church*

Church of God, because the actiue scandall is most properly said to be the cause of sin, and therefore hath a most fearefull woe against the authours of it.

Mat. 18. Woe vnto the world because of offences. Necessarie it is that offences come: but woe be vnto the man by whom the offence commeth. Of this kind was the offence that *Peter* gaue vnto Christ, when as he went about to dissuade him from his blessed passion, the soueraigne salue and medicine to heale all our diseases withall; which made him to reprocue and rebuke him so sharply as he did; *Get thee behinde me Satan: thou art an offence vnto me.*

Mat. 16

And such also is the offence of manie men now, who do greatly offend and hurt others by such scandales as they giue vnto them. The which doe commonly proccede from two especiall causes: either from som hereticall doctrine & erroneous opinion, which they doe disseminate and sowe in the hearts and minds of such as are ignorant and

vnstable, beeing not altogether settled nor rooted in the truth; or else from an euill example of a wicked and vngodly conuersation, whereby they infect and poison the soules of others, drawing the on by their euill example to the like ex-
cesse of wickednesse.

Of the first sort, are not only our Iesuits and popish recusants, and the rest of that rabble, who lie lurking secretly in corners, like foxes in their holes, or like Lions in their denes, teaching most impious & blasphemous doctrine and disswading subiects from their loyalty and allegiance vnto their Soueraigne; but also diuers Schismatickes, the seeds-men of sedition and dissension in our Church; who creepe priuily into houses, and hold priuate conuenticles, seducing and mis-leading them with strange fancies, and idle conceits, & withdrawing them frō performance of that dewty and obedience which they ought to yeeld vnto the Church.

Of the other sort, are all sorts of persons

2. Tim. 3

sons whatsoeuer, that giue anie kinde of scandall by the sinnes and offences which they commit, whether it bee whoredom or drunkenness, swearing and blaspheming, fraude and oppression, or any other sin whatsoeuer, whereby they cause others to commit the like, or at the least do greatly grieve & vex their righteous soules, as the wicked Sodomites vexed the righteous soule of that iust man *Lot*, by their vncleane 2. Pet. 2. 7 conuersation; but especially rich and mighty men that are in high place and authoritie, and are more eminent then others: who by their euill example and wicked practises doe cause a great manie to sinne as *Ieroboam* did, by setting vp his golden calues; because that 1. King. 12 men of lower ranke are readie to imitate, without any dew examination, the dealings and practises of those that are of higher degree, thinking that they may lawefully doe whatsoeuer they see them to doe; like as wee see in the heauens, where the heauenlie bodies

Mat. 6. 22

which are contayned within the first sphere, are mooued according to the motion of the first moouer. Our Sauiour Christ saith, that *the light of the bodie is the eye; and if the eye be single the whole bodie will be light, and if the eye be wicked the whole bodie wil be darke*: so surcly, if great men be good, others will learne to be good also: but if they be euill, others will learne to bee euill by them; for wheresoeuer there is darknesse vpon the mountaines, there is darknesse vpon the vallies also. If *Iero-boam* makes golden calues, the people will quickly fall to idolatrie and worship them. If *Nabuchadnezzar* sets vp a golden image, all the people will forthwith at the sound of the trumpet, and other instruments of musicke fall downe and worship it. *Sampson* cannot pull downe the house vpon himself, but many thousands of the people will be flaine with it.

1. King. 12

Dan. 3. 7

Iudg. 16. 30

Therefore, for the conclusion of both, let all sorts of persons take heede, how they

they giue any offence either by erroneous doctrine and wicked perswasions, or by an euill example of a lewde life; because as Saint *Austen* saies, So many as a man shall edifie by a good example, for so many hee shall receiue a reward of a blessed life; and contrariwise so many as he shall hurt by example of an euill life, hee shall giue an account vnto God, and receiue a iust recompence and a punishment of a wretched and a damnable life; this being a sinne that is not permanent and residing in a mans person onely, but transient and passing from our selues vnto others, like vnto a leprosie that infecteth others with the contagion of it; that as our sauiour Christ sayth of the Scribes and Pharisees, who deuoured widdowes houses vnder a colour of long prayer, that they should receiue the greater damnation: so the like also may be said of these men, that doe not onely sinne themselves, but also cause others to sin, that they shall receiue a double damnation

*August. de
Temp. sen.
104.*

Mat. 23

tion; one for the sin which they committed in themselves; the other for the sins which they caused others to commit. So as *Arrius*, and *Iulian*, and all such miscreants and monsters, shall not only be punished for their owne impieties and blasphemies; but also for the impietie and wickednesse wherewith they haue caused others to blaspheme the holy name of God. Now for the second kinde of scandall, which is the passive scandall or the offence taken not giuen, that is to be considered according to the condition and quality of two sorts of persons: the one is of malicious and wicked men, which take offence at good things, which both Saint *Bernard* & the Schoolemen call, *scandalum Phariseorum*, the scandall of the Pharises; the other is of men not malicious but yet weak, who either of ignorance or infirmitie do take offence, not at euil but indifferent things: which hee calleth, *scandalum pusillorum*; the scandall of weake ones.

For

*Scandalum
Phariseorū,
pusillorum.*

*Bern. de præ-
cep. & disp̃e.*

For the first sort, wee ought not to bee ouercarefull or sollicitous (as *Bernard* sayes) because it proceedeth of malice, as may appeare by Christs dealing with the Pharises. Math. 15. Who whenas the Disciples tolde him how the Pharises were offended at his doctrine, hee seemeth to make no reckoning nor regarde of it, answering them with, *Sinite illos; let them alone, they are blinde leaders of the blinde*. Whereupon the same Father hath a worthy saying, which is often vsed by the Schoolemen, *Melius est ut scandalum oriatur, quam ut veritas relinquatur*, it is better that a scandall should be taken, then that the truth shoulde bee forsaken. According to which rule and direction, the Preachers and Ministers of Gods word, are not to be greatly carefull of their offence, who are offended with them for speaking the truth, either by improving of errors, or reproofe of sin, because there are som spirituall things
(saith

Mat. 15. 14

Bern. ep. 34

Thom. 2. se-
cūda quest.
43. art. 7

Non magno-
pere eorum
curandum est
scandalum,
qui non sa-
nantur nisi
vos infirme-
mini. Bern.
epist. 90.

(saith *Aquinas*) which are of the ne-
cessitie of saluation, which cannot bee
omitted nor concealed without the
danger of sinne; and therefore ought
not to be omitted for anie scandall that
may betaken at them: or if they be not
of so high a nature, yet the scandall a-
risseth of malice in them: who woulde
hinder good things by raising and stir-
ring vp of scandalls, which is iust the
Pharisees scandall; and therefore ought
not be regarded, because they will not
be healed, vnlesse others be made sick
by them, as *Bernard* saith very elegant-
ly. Neither neede they to bee great-
ly mooued with their offence, who are
offended with them for reprobuing the
sinnes and abuses of these times; be-
cause it is the Preachers dutie not only
to speake, but also to cry out loude a-
gainst them: and besides that also; hee
is not the cause of the scandall that doth
reprooue, but he himselfe rather who
hath done that which is meete to be re-
prooued. The Preachers dutie is to
seeke

seeke to profit not to please: which hee shall the better do by speaking sometimes against the wills of men, then by leauing them wholly and altogether to their owne wills. An other case though not in a matter meereley spirituall as the other are, yet in a matter annexed vnto spirituall, as the Schoolemen speake, is concerning the patrimonie and reue- nue of the Church; whether a Minister or a Pastor finding some wolues in his flocke that are ready to spoile and deuoure the lands and demeanes, the tenths and oblations, which are the patrimony & inheritance of the Church, ought quietly to permit & suffer them so to doe, least otherwise offence may bee taken against the Minister, and an imputation of couetousnesse and contention be laid vpon him. To which it is answered by *Aquinas*, that the temporall goods of the Church are not to be suffered, either to bee spoiled or to bee embeselled for any scandall that may bee taken thereat; especially when-

*Satius ipso
profecit.
quā volunta-
tib. prouidetis.
Bern. ibid.*

*Thom. 2
2. quest. 43
art. 8*

when-as the scandall ariseth of malice in some that intende onely fraude and rapine, & do seek altogether the wrack and ruine of the Church. The reason whereof is this; because the sufferance hereof would prooue hurtfull, not onely vnto the Church by giuing occasion and animating wicked and sacrilegious persons to robbe the Church; but also vnto wicked men themselves, by suffering them to detaine vniustlie the goods thereof, without controlement, and to liue and die in their sinne without remorse and making restitution and satisfaction vnto the Church.

Allorum scandalum de malitia, istorum de ignorantia descendit. Illi scandalizantur, quod odierunt, isti quia veritatem nesciunt. Ber. de prac. & disp.

For the second sort which take offence vniustly at things indifferent and not euill in themselves, either of ignorance or of weakenesse; we are to haue some care and regarde of them in yielding and condescending something to their weaknesse: because that as the scandal of the other proceedeth of malice in hating the truth; so the scandal of

of these men proceedeth of weaknesse, in beeing ignorant of the truth; who being of a good and honest mind, but not of anie great knowledge, as *Bernard* saies, haue the zeale of God, but not according to knowledge: the scandall of which men dooth prouoke, not anger, but a care in those that are spiritually minded. Of this kinde of scandall was that which our Saviour

Talium scandala curam non iram prouocare solent. Bern. ibid.

C H R I S T did yeeld and condescend vnto: who, whenas the officers came to demaund tribute or poll monie of him & his Disciples; though they needed not to haue payed it as being free: yet, that weake ones might not bee offended, hee caused **P E T E R** to cast an Angle into the sea, and with that which hee shoulde take, to paie the tribute money for both of them. And of this it is that the Apostle Saint *Paul* speaketh in diuers places, wherein hee sheweth how we are to yeelde vnto the weaknes of others. *Wee that are strong* (sayth the Apostle) *ought*

Mat. 17. 24

Rom. 15. 1

to

to beare the infirmities of the weak
and not to please our selues. Rom. 15.

Rom. 14. 13

Againe let vs not iudge one another: but
use your iudgement rather in this, that
no man put an occasion to fall or a stum-
bling blocke before his brother. Rom. 14.

Furthermore, Take heed least this power
of yours be an occasion of falling to them
that are weak. The reason whereof is,

*Lesio proxi-
mi nullate-
nus excusatur*

*a culpa si solus
defuerit in
causa Deus*

*Bern. de pra.
& disp.*

1. Sam. 2. 25

as Bernard saith, because the hurt of our
brethren is no way excused from sin,
vnlesse there bee a respect of a higher
cause; which is our seruice and obedi-
ence vnto God, to which all things
must yeelde and giue place. In such a
case it is most true that the Prophet
sayth; If one man sinne against another;
that is, in defence of Gods cause, the
Judge shali iudge it. 1. Sam. 2. But o-
therwise, the Apostle sayth, that when

1. Cor. 8. 12

wee sin against the brethren and wound
their weak conscience, we sinne against
Christ. And therefore he doth greatly
terrifie them that haue knowledge and
want charitie, not knowing how to
condi.

condescend vnto the weake; saying, that *through their knowledge shall the weake brother perish for whom Christ died.* 1. Cor. 8. and for his owne part he protesteth, that if *meate offend his brother, hee will eat no flesh while the world standeth, that hee may not offend his brother,* 1. Cor. 8, 13.

The which notwithstanding is not so to betaken, as if wee might neuer in any case whatsoeuer doe any thing, whereat a weake brother may happely take offence; but that wee ought for a time to condescend to their infirmity and their ignorance, while they may be taught and instructed in the truth, as Saint *Paul* did with the Gentiles: who 1. Cor. 9. 15 although he might haue lawfully reaped their temporall things for sowing spirituall things; yet he would not vse this power and liberty for offence sake, vntill such time as he had taught & instructed them that this was due by the law of God and the law of Nature, for their studie and labour in the ministe-

P

ric.

rie. So that if after the truth sufficiently taught & demonstrated vnto them, they shall still remaine doubtfull and take offence; then their weakenesse is not any longer to bee borne withall, nor to bee nourished by our dissembling and yeelding vnto it; but to bee reprov'd & corrected; because now it is, as the learned & iudicious *Zanchius* sayth, *pertinacia potius quàm imbecillitas*, rather a pertinacie and an obstinacy then an infirmity and a weakenes in them.

*Zanch. de
Redemp. lib. 1*

To make this a little more plaine by an instance or an example; There are certaine weake brethren among vs (I forbear to say that some are obstinate) that take great offence at the policie and gouernement of our Church, and at the vse of diuers rites and ceremonies thereof, viz. at the Crosse in Baptisme, the wearing of the Surplisse, the Ring in marriage, kneeling at the Communion, and at diuers thinges in the
Letany

Letany and the booke of Common prayer: I demaund now what is to bee done in this case? Are wee alwayes to yeeld and to condescend to their weakenesse, because they take offence at these things? No verily, but only for a while, till they may be taught and informed concerning the lawfull vse of these things; after which if they shall still persist in their errors, not subscribing, or not conforming themselves to the orders and the regiment of our Church, they are not to bee indulged nor to bee spared any longer, but they are to bee left to the censures and coercions of the Church; like as wee reade of *Sara*, in whome Saint *Austen* sayeth, that the Church of God was prefigured, Gal. 4. who corrected & punished her maide *Hagar*, for her pride & contēpt towards her. And yet *Sara* did not persecute *Hagar*, as these men vse to cōplain of persecutiō, whē as the church doth cēsure hē for their wilfulnes & disobedience;

Aug. Bonifacio epist. 50.

Gen. 16.

Gravius ancilla Saram persequuta est per iniquam superbiam, quàm eam Sara per debitam disciplinam, &c. Aug. de vnit. Eccle.

for as Saint *Austen* sayes, the mayde did more persecute the mistres by her pride in despising her, then the mistres did her mayde by her iust discipline in correcting her. And they did more persequute our Sauour, who caused him to say, the zeale of thy house hath eaten mee vp, then he did them when hee ouerthrew their Tables, and cast them out of the Temple; euen as a sonne doth more persecute his father by his disobedience, then a father doth his sonne by his correction. And therefore we ought so to haue a care of charitie towards those that are weake, that thereby we neither nuzzle infirmitie, nor impeach the Churches libertie and authoritie: of the defence and maintenance whereof there is a certaine kinde of necessitie that lyeth vpon vs as *Caluin* sayeth, if at any time it bee in daunger to bee lost by the scrupulous cōsciences of those that are weake.

Habemus & necessitatem vindicande libertatis, si ea infirmis in conscientijs periclitatur. Calv. Inst. lib. 3. cap. 19. sect. 12.

Now for the reason that concerneth

neth the Priest, our Sauour Christ would haue the Leper to shew himself vnto the Priest, to giue the Priest his due, viz. that honour and prerogatiue that did belong vnto him; who in this case was ordained as an honourable iudge to discerne of the leprosie, and to giue his sentence and his iudgement of the cleansing and curing of it: and therefore willing to giue all men their duetic, *tribute to whome tribute, custome to whom custome, feare to whom feare, honour to whome honour belongeth, Vade & ostende te sacerdoti*, go (sayth hee) and shew thy selfe vnto the Priest. For which wee are to knowe, that since God did first of all ordaine the Priesthood, he hath euer more highly honored it in vouchsafing many priuiledges, prerogatiues, immunities and dignities vnto it. As first in annexing and ioyning the Priesthood to the royall and imperiall dignitie in *Melchizedec*, who was both a King and a Priest; in *Noah*, who was

Rom. 13. 7

Gen. 14.

2. Pet. 2.

Ex. 3.
Eccl. I.

Luc. 4.

2. Kin. 12. 31

Philo. lib. 2.

de Monar-
chia.Deus Leuitas
virtutis pie-
tatisque ergo
honorauit.Philo de leg.
specialib.
lib. 2.

a Monarch and a Preacher; in *Moses*, who was a prince and a prophet; in *David*, who was a king and a prophet; in *Salomon*, who was a king & a preacher; yea in Christ himselfe, who was sent to preach, and was annointed a king, a priest, and a prophet, and all this no doubt to honour and to countenance the priesthood. Secondly, in bestowing the priesthood not vppon the worst as *Ierobqam* did, who made priests of the lowest of the people, but vpon the first borne of euerie familie as a priuiledge & an honour that they had aboue their brethren; whereby *Melchizedec* who is thought of most to be *Sem* the eldest sonne of *Noah*, became to bee a priest of the most high God. Yea more then this, the dignitie of the priesthood was after that bestowed (as *Philo* layes) as a proper and due rewarde of pietie and vertue vpon the tribe of *Leui*, at what time the people of *Israell* falling to idolatry in worshipping the golden calf, the tribe

of

of *Leui* at the cōmandement of *Moses* girded themselves with their swordes, & slew three thousand of the idolators: with which zeale of theirs God was so well pleased, that they receiued the priesthood as a rewarde of their pietie & their good seruice vnto God. Thirdly in making the priest a chiefe and a principall man euen in the greatest affayres in the worlde; as in annointing and consecrating of Kings who were to be annointed of the priest, in asking counsell of God both for the ruler & the people, who were to go out and to come in at his word, in ruling and gouerning the people together with the ciuill Magistrate, *Psal. 77. Thou leddest thy people like sheep by the hands of Moses and Aaron.* Lastly, in making a law, that whosoever dealt presūptuously & wold not harkē to the priest should be put to death; yea y none shuld presume so much as to speak euil of him; & therefore *S. Pa.* (as *Cyp.* noteth) hauing called *Ananias* the high Pr. a painted wal

Exod. 32.29

Nym. 27.21.

Psal. 77.26.

Deut. 17. 12

Cypriā Corn. aduer. haer.

Act 23.3.

and being reprov'd by one that layde vnto him, *Reuilest thou Gods high Priest*; hee answered and excused the fact in saying, *I wat not that hee was the high Priest: for it is written, Thou shalt not speake euill of the Ruler of the people.*

2. Cor. 3.7.

If God hath so highly honoured the Priests of the law, how much more doth he honour the Priests of the gospel: whose office and ministerie is far more excellent then theirs, as the Apostle reasoneth, 2. Cor. 3. *If the ministration of death was glorious, how shall not the ministratiō of the spirit be more glorious: and if the ministerie of cōdemnation was glorious, how much more doth the ministration of righteousness exceede in glorie?* Which honour giuen by God vnto the ministers of the Gospell, will appeare by a double honour giuen vnto them; the one the honor of their office, the other the honor of their person. The former whereof is to be seene in diuers excellent and hono-

honorable dueties performed by their ministry. As first, in making of Christians the most honourable calling in the world; for Christians are not borne but made as Saint *Ierome* sayes; and that by the meanes and helpe of Gods ministers in that holy and blessed Sacrament of Baptisme which they only haue power to administer; whereby they do also incorporate and ingraft them into the bodie and society of the Church, and doe consecrate and dedicate them vnto the profession and seruice of Christ. Secondly, in preaching the Gospell of Christ Iesus and publishing the glad tidings of salvation: which is an honour that God hath not vouchsafed vnto the Angelles, though farre more excellent in nature then wee are; giuing the law by them, but the Gospell by Christ & his Apostles and ministers; which things (saith Saint *Pet.*) the Angels desire stooping to behold, 1. *Pet.* 1. 12. Thirdly, in administering and deliuering with our hands the

Fiunt nō nascuntur Christiani. Hier. ad Letam.

1. *Pet.* 1. 12.

the Sacraments and visible signes and pledges of the most precious bodie and blood of the sonne of God, whereby we obtaine not only redemption & forgiuenesse of our sins, but also peace and reconciliation and inheritance in the kingdome of heauen; where-as the priests of the lawe were occupied about sacrificing and killing of beasts and in burning of incense vpon the altar. Lastly, in hauing the keyes of the kingdome of heauen committed vnto them, so as whatsoeuer they *binde in earth, is bound in heauen, and whatsoeuer they loose in earth, is loosed in heauen: whose-soeuer sins they remit, they are remitted, & whose-soeuer sins they retaine they are retained*: A power that God hath not communicated to any of the Angels; for to which of them hath hee sayd at any time, whatsoeuer yee shall binde in earth is bound in heauen. Vppon which wordes *Theophylact* doth obserue that the honour of the priesthood is diuine, because

Mat. 18, 18.

Ioh. 20. 20

cause it belongeth to God to forgiue
sins. For the other, which is the honor
that God hath bestowed vpon their
person as they are ministers; that is to
be seene in those honorable titles that
he hath giuen vnto them, stiling them
with the name of ministers, a title not
only belonging vnto princes & gouer-
nors who are called the ministers of
God, Rom. 13, but also vnto Christ who
is called the minister of circumcision,
Rom. 15. in calling them men of God,
fellow laborers with himselfe, Angels,
Ambassadors, Rulers, stewards, starrs,
lights, fathers, doctors, pastors, with a
great many more besides; al which do
shew in what great honor and reputa-
tion they are with God. Which is also
further seene in that order that God
hath taken & the charge that hee hath
giuen for the good intertainment & v-
sage of them; prouiding not only for
their indēnitie & safety, in that charge
that he hath giue of thē, *Psal. 105. touch
not mine annointed and do my prophets* *Psal. 105.*

1. Theſ. 5. 12

Heb. 13. 17.

Zach. 2. 8.

no harme; but also for a worthy respect and regard to be had of the, both concerning loue and hartie affection, and concerning reuerence and obedience to be yeelded vnto them. Of loue; in admonishing men to *know the that labour among them, and are ouer them,* and to haue them not in an euen kinde of loue which is ἐκ περισσῶς, such as is found among friendes; but to haue the in a higher and a superlatiue kinde of loue, which is ὑπερ ἐκ περισσῶς, as the Apostle calles it, and that for their work sake, 1. Theſ. 5. Of obedience; in charging men to *obay them that haue the oversight of them and to submit themselves, because they watch for their soules, as those that must giue account; that they may doo it with ioy and not with grieve,* Heb. 13. Further in reputing the wrong done vnto them to bee done vnto himselfe. *Hee that toucheth you, sayth God, toucheth the apple of mine eye:* and contrariwise, the loue and reuerence which is shewed vnto them

them, to be giuen vnto himselfe; hee that receiueth you, sayth Christ, receiueth me; and he that receiueth me, receiueth him that sent mee; like as a Prince esteemeth either the wrong or the honour done to his Embassadour, to be done to his owne person.

Mat. 10. 40.

So that considering the great honor that God hath voutsafed to the Priests both of the law and of the Gospell, it is a wonder to see the maruailous neglect and contempt of the priesthood & ministerie here in the world. Is it because God hath not honored them? No verily, he hath set a crowne of honour vpon them, crowning them with honour and worshippe as *David* speaketh. What is the cause then? Surely because Atheists, Epicures, and profane worldlings haue dishonored the: that as Christ sayth of the Iewes, *I honour my Father, but ye haue dishonored me*; so it may truely bee sayd of them, that God hath honored his ministers, but they like milcreants and profane wretches

Psal. 8. 6.

Ioh. 8. 49.

Psal. 4. 2.

wretches haue dishonoured them, turning their honour into shame by louing vanitie and seeking lies, Psal. 4. 2.

Gen. 15. 26.

A sinne not like the sinne of the Amorites, of which it is sayd that *the wickednesse of the Amorites is not yet full,*

Amos 2. 13.

Gen. 15. but a sin full of impietie like a *Cart pressed down that is ful of sheaues,*

Amos 2. and such an one as doth argue a want of all grace, and of all religion and piety and feare of God; there being a iust estimate to bee taken of a mans religion by his behauour and demeanour towarde Gods ministers. For howe is it possible, that any man that is in the state of grace and saluation should contemne or abuse the ministers of God? who are the immediate instruments which God doth vse to call them vnto both. And therefore wee may truly and safely conclude of such, as *Ignatius* doth, that whosoeuer shall despise the ministers of God, is an Atheist, a profane wretch, and a despiser of God and all godlinesse.

*Ignat. ad
Trallianos.*

The

The Prophet *Osee*, when as hee would
 set out the desperate wickednesse of
 the people in his time, *Osee*, 4. sayth
 that they were like vnto them that cō-
 tend with the Priest, as *Pagnine*, and
Vatablus read it. Which doth intimate
 and insinuate that those that beginne
 once to contemne Gods ministers &
 to contend with them, they are come
 to the height of all wickednes, accor-
 ding to the saying of *Salomon*, *Prov.* 18
 3. *Impius cū in profundū venerit pec-*
catorum contemnit: which we may tru-
 ly expoūd after this sort, that a wicked
 man whē he is becom once a profoūd
 doctōr in sin (for *scelus nō tātū geritur*
sed docetur, saith *Cypr.* sin is not only
 done, but taught also); then he sitteth in
Cathedra pestilentia, in the chair of the
 scornefull, and despiseth both God, his
 ministers and all religion. To which
 purpose *Socrates* reporteth in his Ec-
 clestiastical historie, of one *Seuerianus* a
 Bishop, to whom whenas one *Serapi-*
on shewed a manifest contempt in not
 giuing

Osee. 4. 4

Prou. 18. 3

*Cyprian. ad
 Demetrianū.*

*Si Serapion
moriatur
Christianus,
certè Christus
nunquam ho-
mo factus est.
Socrat. hist.
ecl. lib 6.
cap. 10.*

giuing that honor and reuerence that belonged vnto him, exclaimed against him after this manner, If *Serapion* die a Christian, then Christ was neuer made man: signifying that as it is most certaine that Christ was made man; so it is as certain that he that shall contemne or despise Gods ministers, will neuer dye a good Christian, vnlesse hee repent him of his sinne.

Ioh. 15. 19.

The which neglect and contempt, besides the malice and wickednesse of the vngodly (which maketh them to hate Gods ministers, as being enemies to all vertue and godlinesse; according as Christ sayth to his Apostles, *Because ye are not of the world but I haue chosen you out of the world, therefore the world hateth you, Ioh. 15.*) I suppose to proceede also from an euill eye, not looking rightly vpon them with a single eye as they ought to doo; which maketh them so highly to contemne and to despise them. Of which some there are that looke only vpon the outward appearance.

appearance of Ministers, being in outward shewe not so goodly nor so glorious in the eyes of the world as others are. Whereat the Apostle seemeth to ayme. 2. Cor. 10. who hauing giuen out great words of the power and verue of the ministerie of the word, that *it was able to cast downe strong holdes, & to bring into captivity euery thought to the obedience of Christ*; Hee addeth presently after this, *Looke ye on things* (saith hee) *after the outwarde appearance?* as if hee should say, If you regarde Ministers by their outward shewe there is no such matter in them: like as it was with our Sauour Christ; who although hee was layde to bee fayrer then the sonnes of men, *Psal. 45.* yet in regarde of his outwarde shewe, *men did not see any thing in him worthy to be desired. Esa. 53.* And therefore *Herod* and his souldiers when-as they looked vpon his outwarde appearance only with their bodily eies, they despised him (saith the text) & mocked at him.

2. Cor. 10. 4

2. Cor. 10. 7

Psal. 45. 2

Esa. 53. 2

Luke 23. 17

Q

So

2. Kin. 2. 23 So did those beardless boyes in mock-
 ing the Prophet, and calling him bald-
 pate. 2. Kings 2. So did *Iehu* his com-
 panions in making the Prophet no bet-
 ter then a mad-cap, saying; *What did*
this mad fellow heere? 2. Kings 9. So
 shall you see it every where, where the
 eye only is the iudge, & looketh more
 to the outwarde then to the inwarde
 man. But as we doe not despise golde
 because it is found in clay; so ought we
 not to despise Gods Ministers, because
 2. Cor. 4. 7 they carry *their heauenlie treasure in*
earthen vessells; but rather to followe
 the example of that worthy *Constan-*
tine, of whom *Eusebius* reporteth that
 he did loue & honour the Ministers of
 God, not considering the outward man
 which is seen with the eyes of the body,
 but the inward man which is seen with
 the eyes of the minde: and therefore
 he would many times (as the same Au-
 thor saith) set them at his owne table
 with him, and haue them in his compa-
 ny whithersoever he went; for whose
 sake

Euseb. de vita
Constant. lib.
1. cap. 35

for sake he verely believed that God would
blesse and prosper him the better in all
his businesse.

Others there are, that look only vpon
their outwarde and meane estate in the
world, and the crosses and troubles
which they suffer manie times; as the
Iewes and others did vpon Christ, who
despised him in regard of his birth and
his pouertie, and his meane condition
and reputation in the world; sometimes
disgracing him with his countrey, that
he was a Galilean; sometimes with his
Parents, that he was a carpenters sonne;
sometimes with his friends & acquaint-
ance, that he was a friend of Publicans
and sinners; sometimes with his ob-
scurenesse, and the small account and
estimation hee was in, that none of the
Rulers, but onely the vulgar sort did
belecue in him. So did they with the
Prophets, and the Apostles, despising
them for their want, and those manifold
persecutions which they indured. But
as wee doe not esteeme a sworde by the

Mar. 6. 3

Mat. 11. 19

Ioh. 7. 48

scabberd, nor a dagger by the sheath (for as the Prouerbe is, there may bee a golden or a painted sheath, and a wodden dagger) so we ought not to esteem of Gods Ministers by their mean estate, and by their crosses and troubles in the world: which God would haue them sometimes to suffer, not to the end that any should conēne them; but rather that seeing their faith, their patience & their constancy, they might imitate and follow, yea admire and honour them for it. It is a signe of a base and an abiect mind, yea of a soule altogether deiected & cleauing to the dust of the earth, to esteem basely of Gods seruants in any outward respects; as if the soule knewe no better things then the outward & transitory things of the world; or as if all the felicitie & happiness of man did consist in the. We read of the Galathians, that they were so far from despising *S. Paul* for his pouertie and his troubles and persecutions, that they receiued him as an Angel of God

Gal. 4. 13

ye

yea as Christ Iesus; insomuch that if it had bin possible, they would haue plucked out their owne eyes to haue giuen them vnto him. The people of Mediolanus were so far from despising *S. Ambrose* their Bishop, for the troubles and vexations which he suffered of the *Arrians*, that when-as *Valentinian* by the perswasion of his mother *Iustina* sent a band of souldiers into the Temple to lay hands vpon him and to carrie him into exile; the whole people that was in the Church hearing him preach, resisted the souldiers and would not suffer them to offer him the least violence: saying, that they would all of the lose their liues there, before they would lose their Bishop. And *Constantine* the great was so farre from despising *Paphnutius* for his outward condition, and for the persecution which hee suffered of the heathē, that as *Socrates* reporteth, hee had him in great honour, and would many times send for him to his court, & in the presence of his courtiers kiss the place of

Socr. eccl. hist. li. 7. cap. 13.

Socr. hist eccl. lib. 1. cap. 8.

his right eye which hee had lost in the persecution.

Wherefore to conclude this point, as our Sauour Christ saith in another case, *Quos Deus coniunxit homo non separet*, Those whom God hath ioyned together, let no man put asunder: so, those whome God hath honoured, let no man presume to dishonour by contemning and despising them for anie cause; but rather, as Saint Bernard doth aduise and exhort, to giue all reuerence and obedience vnto them, as vnto Christ, whose deputies and vicegerents they are: whereof the one, to weete our reuerence, is inwarde, and of the heart: the other, to weete our obedience is outwarde, and of the bodie; because it is not sufficient outwardely to honour them, vnlesse inwardly wee haue a reuerent opinion and estimation of them. And if the life and conuersation happely of any shall be so criminous and notorious, that it cannot admit any excuse or defence: yet notwithstanding

Bern. de Ad-
men. domini
ser. 3.

standing to reuerence and to respect him for his sake, who hath giuen this power vnto him; giuing it not to the merit of his person, but to the ordinance of God, and to the dignity of his office: who as hee is a Minister ought to be loued and to bee reuerenced for that which is of God in him; that is, for his diuine ministerie which he hath receiued of God. Like as we reade of *Alexander* the great, who going to besiege Ierusalem, and seeing the high Priest in his pontificall attire to come towards him, lighted from his horse & saluted the high Priest: whereat *Parmenio*, one of his followers disdaigning, asked him why hee did reuerence to the Priest of the Iewes, when-as the whole world almost did reuerence and adoration vnto Him; to whom hee answered, that he did not the reuerence so much vnto him, as vnto God whose Priest he was; who appeared vnto me (saith he) in this very form of attire being in Macedonia, and promised that

Thom. 2. secundæ quæst. 25.

Ioseph. Antiq. lib. 11. cap. 8

By his conduct and helpe I should conquer and subdue all *Asia*. Which if heathen by the light of Nature could see and performe; what a shame is it to Christians, who haue a far greater light which is the light of grace shining in them, if they shall not bee able to discern and to do as much. And therefore the conclusion of this, shall be the advertisement which our Sauour Christ giueth vnto the Lawyer, Luke 10. *Vade & fac tu similiter, goe and do thou also the like.* Thus much for the second dutie in the charge, viz. to shew himselfe vnto the Priest. The third is to offer his gift, in the next words; *And offer thy gift, as Moses commaunded, &c.*

Luke. 10. 37

Leuit. 14

It was a law among the Iewes, as we may read in the Leuitical law; that such persons as were cleansed of the leprosie, should offer 2. pigeons, or 2. sparrowes for their cleansing, with a certaine measure of fine flowre & a pint of oyle, and the priest to perform certaine rites and ceremonies withall; after which the Le-
per

per being pronouced clean by the sentence of the Priest, was to bee receiued & to be reputed as a clean person. The reason wherof was that the leper might giue thanks vnto God & might testifie his thankfulnessse, by his gift that he offered vnto him. Which was the cause that God cōmanded in the law, the first born and the first fruits, and the tenth part of all their increase to be offered & giuen vnto him. For, seeing *the earth is the Lords and all the fulnesse thereof*: Psalm. 24
therfore God to put vs in remembrance of his vniuersall dominion, and to acknowledge him to be the author & giuer of all, hee hath ordained and appointed vs to offer a part vnto him; that so wee might acknowledge his bountie, and testifie our homage and thankfulnessse towards him. Not that God hath neede hereof: for as hee himselfe sayth, *All the beasts of the forrest are mine, and so are the cattell vpon a thousand hilles. If I bee hungrie I will not tell thee: for the whole world is mine* Psalm. 50. 10
and

Deus qui dignatus est totū dare, decimā a nobis dignatur accipere, non sibi sed nobis profuturā. Aug. de Temp. ser. 219. Philo de prem. sacerdotum.

Psalm. 16.

Num. 18. 17

*and all that is therein. Psalm. 50; but for the vse of his seruice and worship, and for the maintenance of the Priests and Leuites, who were employed, and laboured in his seruice; it being a thing most iust and meet (as Philo saies) that some testimonie of thankfulnessse should bee shewed out of our temporall goods, for the most large and manifolde benefits that God hath bestowed vpon vs; wherof, forasmuch as the authour and giuer of all hath no neede, (for, as David sayth, Psalm. 16. My goods doe not extende vnto thee, or, thou hast no neede of my goods) they ought to redound to the Ministers of the Temple, and to those that are the Curators, and haue the charge of holy things. And therefore God accordingly after such time as hee had separated the tribe of *Leui* from the other tribes, & had made the Priests office, an office of seruice, as it is called, Numb. 18: that which hee reserued vnto himselfe, & commanded to be offered vnto him,*
in

in recognition of his dominion, hee bestowed the vse and profit thereof vpon the Priests and Leuites for their maintenance & seruice in the tabernacle; so as the first fruits, tenths, oblations, and the sacrifices that were offered became dewe to the Priests and Leuites, for their vse and benefit, hauing that interest and propertie in the tenth part of their goods at the least, which Nahum. 10 they themselues had in the other nine parts. The which I suppose to be a law not meerly ceremoniall or iudiciall, as som do thinke, belonging to the Iewes only; but also in some respects naturall and morall belonging vnto Christians. For, howsoeuer certain accidents and circumstances thereof doe not belong vnto vs, viz. that not the second, or third, but the first fruits should be offered, that the tenth should not be receiued before it was offered in the Temple and hallowed, and that the oblations should be offered euery yeare vpon a certaine time prescribed and appointed.

pointed for it ; I say though these rites and ceremonies doe not belong vnto vs necessarily, as beeing not tyed nor bound to the ceremoniall and iudiciall lawes of that people ; yet notwithstanding, the substance and equity, and the proportion and end of that law dooth belong vnto vs : which is, a testimonie of our gratitude and thankfulness vnto God, and a bountifull maintenance of those that serue at the altar ; as the Apostle sheweth not onely out of the law of *Moses*, but also by the law

1. Cor. 9. 7 of Nature. **1. Cor. 9.** the quantitie and proportion whereof, ought neyther to bee lesse then the allowance of the Priests (forasmuch as the Ministers of the Gospel are not inferiour but rather superiour vnto them) nor yet lesse then the tenth part of mens goods, because the law of Nature which is the morall lawe written in our hearts, or else some diuine instinct agreeable to this lawe, did teach *Abraham* before the ceremoniall & iudiciall lawe of *Moses*, to paie the

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Gen. 14

the tenth part to *Melchisedech* the Priest of the high God; as a thing fitting and befitting both reason, right, & equity. In which regard it is receiued for a sure & vndoubted truth of the best Diuines, that the tenth part of a mans goods at the least is dew to the Ministers of God and to holy and charitable vses; not so much by a positiue lawe of men, as by the diuine and immutable law of God.

To which I thinke fit to adde one thing more: *viz.* that although those lawes of first fruits, tenths, and oblations, beeing considered in the ceremonial and iudicial respects therof, do not bind christians now, as they were commanded to be offered to the Leuiticall Priests, which Priesthood is now abrogated and an other come in the place of it (for so they were meerly iudicial & did concern none but them); yet notwithstanding, the Church hath libertie to ordain & make laws for the maintenance of the ministry by such tithes & oblations, &c. as were then paid to the Priests;

Priests; they so beeing iudiciall lawes vnto them, that they may also not vnlawfully be iudiciall lawes vnto vs; being now in the iudiciall regarde, of the nature of things indifferent; which the Church hath libertie and power to vse and dispose as it shall thinke most fit & meete for the good and benefit therof. And thus may we see, how the vse of tithes and oblations hath beene obserued a long time in former ages, and in the auncient Churches, as a thing most iust and equall betweene the Pastor, & the People, and the same proportion that was first appointed by God himself. For tithes, we read of diuers Councils which haue made diuers lawes for the payment of them; some admonishing that tithes bee truely paid without fraud: as the Councell of Mentz; We admonish that no man neglect to pay his tithes: for it is to be feared that if anie doe withholde from God his dewe, God will for his sinne withhold such things as are necessarie for him; some

*Concil. Mogunt. cap. 17.
Admonemus
etc.*

some inflicting the pain of excommunication for the neglect and default hereof: as the Council of Colen; They that neglect to paie their tithes, let them bee excommunicated: againe, they that being thrice admonished doe not pay their full tithe, let them be denied the Communion. For oblations, the Church hath a long time had an auncient custome, that whosoever came to receiue the Lords Supper, if he were of ability, he should offer something to God for the vse of Gods Ministers, and of the poore, in token of their thankfulness to God. In which regard *S. Cyprian* doth sharply reprove a rich woman for comming into Gods house without a sacrifice as hee calls it, that is without an oblation, not so much as looking vnto the Corban to cast hir offering into it. The deuout Father doth aske her how shee can celebrate the praise of God, when as shee commeth emptie handed vnto the altar, without a sacrifice. On the other side, Saint

*Concil. Colom.
cap. 18*

*Cyprian ser.
de eleemosy-
na.*

Austen

Aug. Confel.
lib. 5. cap. 9.

1. Cor. 13.

Austen doth highly commend his mother *Monica*, that she was carefull morning and euening to repaire to Gods house ; where after the offering vp of her praiers, she was wont to offer an oblation or a gift at the altar also. Which practice seemeth to haue been deriued from the practice of the Apostls in the Primitiue Church, where the custome was that rich men did offer liberally for themselves & the poore, such things as were necessarie both to the celebration of the Lords supper, and to the celebratiō of their feasts of loue, which they vsed to keep. The which commendable custom, as *Zanchius* sayth, is now left; and after the VWord preached, and the holy Supper administred, there is nothing but a beggerly casting of something into the poore mans boxe: and that of the most for fashion sake, without regarde either of a dew proportion in offering according to the measure which God hath giuen vnto them, or of the end for which they doe it; which
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is, to testifie their thankfulnessse to God for his benefits bestowed vpon them.

Now from hence, as from the River of *Eden*, which was diuided into foure heads, Gen.2. are deriued foure propositions very remarkable & worthy of due consideration. The first is, that the maintenance of Gods ministers is not a policy of men, but an ordinance of God; due vnto them, by a diuine right, that is by the law and ordinance of God, who hath giuen that part which hee reserued for himselfe, vnto his ministers for their sustentatiō, and maintenance. Which appeareth further not only by the lawe of *Moses*, which was that they should not muzzle the mouth of the Oxe, that treadeth out the corne (which the Apostle applyeth to the maintenance of Gods ministers, 1. Tim. 5.) but also by the law of nature and of nations, & the ordinance & approbation of Christ himselfe, as the same Apostle sheweth most plentifully, saying, *Who goeth on war-*

1. Tim. 5. 8.

1. Cor. 9. 7.

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fare

fare at any time at his owne cost? who planteth a vineyard & eateth not of the fruit thereof? and who feedeth a flocke and eateth not of the milk of the flocke? Againe, do ye not know that they which minister about the holy things, eate of the things of the temple; and they which wayte at the Altar are partakers with the Altar? so also hath the Lord ordayned that they which preach the Gospell should liue of the Gospell. The which doth plainely shewe, that the maintenance of ministers is not a voluntarie and a beggerly almes giuen in charitie vnto them, but an honorable stipend allotted by God and due in iustice vnto them; according to that which Christ sayth, *dignus est operarius mercede*, the laborer is worthy of his reward. To which purpose, Philo hath verie well obserued, that the people of the Iewes were commanded to bring their oblations into the Temple, that there the priests might receiue them as from the hands of God to whom they belonged,

Philo de
prem. sacerdot.
& honoribus.

belonged, least otherwise the people should vpb rayde the Priest, as if hee were behoulding vnto them for a beneuolence. For as the same authour sayth, whosoever receiueth a gift from God, who bestoweth liberally vpon all, he doth receiue it with lesse shamefastnesse then if hee should receiue it from men only.

Yea, verily, God in his wisdom did not see it fitte and meete that his ministers should liue of the almes and the beneuolence of the people; but rather that they shoulde haue a sure and certaine maintenance, which by lawe and right they might clayme and challenge as due vnto them; and that for diuers waigh-tie, and important causes. First, to the ende that their mindes should not bee distracted nor troubled with worldly care for their necessary provision; to which they should be verie subiect, if they liued vpon the voluntarie contributions of the people,

who happely at one time wou'd giue verie liberally, and at an other time vpon the least displeasure vitterly withdraw their beneuolence from them. Secondly, to maintaine the dignitie & reputation of their ministerie, that they might not bee forced either to begge and tell their want to euery pezzant, and low-pride fellow, and to receiue a great part of their beneuolence of scandalous & notorious wicked persons; which were not fitte for them to do; or else thorow pietie and modestie to suffer extreame want and penurie, which were lesse meete and seemely for the honour and credite of the profession. Thirdly, that they might not bee driven either to bee

2. Cor. 2. 17. *καπηλεύοντες* τοῦ λόγου, that is to corrupt and to adulterate the worde of God as Vintners do their wine by mixing water with it (for so the word signifieth, which sheweth the practise to be an olde mysterie of iniquitie) or else

2. Cor. 4. 2. *ὡς δολῶντες* τοῦ λόγου, that is to handle the

the word of God deceitfully, thereby to please the fancies & humours of men, and to make a gaine and a benefit vnto themselves: which perhaps some not very wel disposed would be glad to do, if they liued only vpon the gratuities & charitable deuotions of the people. Fourthly, that they might not lose their liberty & boldnes in their ministry, being glad to flatter & to glose & to clawe euery one, by sowing pillowes vnder their elbows & dawbing with vntempered mortar; but contrariwise to reprove and rebuke freely and boldly the sinnes of all sorts of people, euē of the richest and mightiest of all. Which they shall bee better able to doo hauing a certaine and sure maintenance, then hauing only a voluntarie allowance; because such as depēd vpon beneuolēce will fear least by vsing the libertie and boldnesse of their ministry in rebuking and reproouing sinne, they should thereby lose both the fauour and the beneuolence of those that are

*Euseb. de
vita Constāt.*

perhaps the best benefactors vnto them. Which I suppose to haue beene the chiefe cause that godly and religious Princes in former times wold not permit Bishops & the rest of the clergie to receiue allowance and maintenance of euerie one of the people; but first of all did giue them bountifull allowance out of their owne treasures and excheckers, and afterwards gaue diuers Lands, demaynes, and possessions vnto the Church: which they did no doubt in great wisdom; seeing it to bee more conuenient, both in regard of the ministers, for the performance of their dueties, & in regard of the people for their profit & benefitte.

Num. 35. 4.

The second proposition is, that the maintenance of ministers ought to be a liberall and a bountifull maintenance; forasmuch as they had not only Cities and Suburbs allotted vnto them to dwell in; but also the first frutes, and the redemption of the

the first borne, oblations, vowes, sacrifices and the tenth part of all the fruits and increafe to maintaine and to keep them withall.

The truth of which doctrine is iustified not only by the iudiciall lawe of *Moses*; but also by the lawe of Nations in *Pharaoh* his Priests, Gen. 47. Gen. 47. 22. who had lands and liuings belonging vnto them to maintaine them; which lands they were not forced to sell when-as all the rest of the people sould their landes to buy them come withall; neither would *Ioseph* meddle with them, but they had an ordinarie allowance of *Pharaoh* to liue vppon. Which is also further confirmed in the newe Testament: where the Apostle speaking of ministers sayth, *That the elders that rule well are worthie of double honour, especially those that labour in the word of God, and in doctrine;* that is of an honest and a liberall stipend, as the Apostle expoundeth it in the next

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words;

words; for it is written, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne*; as if hee should say, the leane & bare plight that ministers are in, shewes plainly that their mouthes haue beene muzzled contrarie to the lawe; therefore see that you muzzle them no more, but let them eate their fill of the corne that they tread out; for *the labourer is worthy of his meate*. Wherin it is worthy the obseruation, that the Apostle calleth the ministers maintenance by the name of an honour; because as a base and a beggerly allowance maketh to the discredit of the ministerie, as if the calling were base and contemptible and not worthy of regard: so a liberal and a bountifull allowance maketh for the honour and countenance of the ministerie; to shewe that the calling is honourable and worthie of an honourable rewarde. The like wee reade afterwarde when as the Church had Christian kings and princes

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ces, who became nursing Fathers, and nursing mothers thereof, the Church was maruaylously enriched by the libe-
rall and bountifull donations of god-ly and zealous princes & others, who gaue houses and Lands, Castles and Townes for the prouision and main-
tenance of the Clergie; which conti-
nued a long time afterwarde in many ages following, and doth yet still in all well ordered Churches and Commō-
weales. For as *Philo* verie well noteth, *Philo de*
the large and plentifull prouision of li- *prem. & hon.*
uing for Gods ministers is an euident *sacerd.*
argument both of publike pietie, and
of a diligent obseruation of lawes:
contrariwise, want and penurie, and
scarfitie of maintenance doth vpbraid
vs with contempt both of religion
and of lawes; of which if there were
that regard that there ought to be, the
ministers of God should not only
haue a necessary but a plentiful main-
tenance.

So then the prouision and the liuing
of

Judg. 17. 10.

of ministers by the lawe of God, by the lawe of Nations, by the lawe of Christ, and by the lawe of Christian Princes, is not a bare and beggerly allowance, like vnto the Leuites wages, a suite of apparrell and his meate and drinke; the allowance which many knights and gentlemen vse to make, who hauing gotten an Impropriation in their hands, will hire some one or other for five poundes or twentie nobles a yeare to serue the cure; and (if hee were able) to teach their children too: and may I not truely say, the allowance of some rich Citizens also? who being possessed not only of wealth, but also of store and plentie in great abundance; doo out of this their rich treasure, make that allowance vnto their minister yeerely for his maintenance, which for verie shame they will not offer to one of their seruants for his hire, nor to a poore schoolemaster for his

his wages to teach their children their
Abce, and to learn their letters of him.
And yet (forsooth) some of these
will looke to rule and sway, and to bee
great masters and commanders in a
parish, though their duties and allow-
ance vnto their ministers bee iust the
same with them, that take the charitie
and the almes of the parish. This, I say,
is not that allowance that is due vnto
Gods ministers by the law of God and
of Christian Princes (whose godly
lawes are wrested and perverted by
the fraude and cunning of these kind
of men) but a bountifull and an ho-
norable maintenance, hauing not on-
ly sufficiencie for necessarie vse; but
also plentie for delight and comfort
too. In regard whereof, the law pro-
vided that the first fruites of all in-
crease, as of corne, wine, oyle, and the
pleasant fruites of trees should bee of-
fered vnto the Priests, (as *Philo* doth ob-
serue) to the end that they might not
liue hardly, hauing only so much as is

*Philo de
pr. em. & hon-
sacerd.*

ne-

necessarie to holde the body and soule together; but that they might liue cheerfully and comfortably, in hauing wherewith to solace & to delite themselves withall: insomuch that this ancient author, casting vp an account of all kinde of oblations which were offered vnto the Priests, sayth, that by the lawe of God they were not much inferiour vnto Princes, hauing a continuall tribute (as he calles it) payd vnto them as Princes haue.

Therefore let no man grudge nor repine at the liuinges of ministers, as if euerie thing were too much that the minister hath, when as themselves canne bee content to possesse tenne times as much, and yet for all this, thinke that they haue not halfe inough; seeing that this their murmuring is not against Gods ministers but against God himselfe, who hath giuen the tenth part of their goods from himselfe vnto them, for their maintenance and for other holy

ly and charitable vles; that so they might not liue hardly, but liberally; not to take an almes, but to bee able to giue almes and to relieue others. Now, shall men enuie and repine against them for this? G O D forbid. What were this else but to impeach Gods wisdomme and to murmur at his goodnesse and bountie towards them? Those laborers that murmured against the householder for giuing as much vnto the last as vnto the first, what aunswere did they receiue for it? Friend, sayth hee to one of them, I doo thee no wrong, did I not agree with thee for a penny? *tolle quod tuum est & vade*, take that which is thine owne and go thy way, I will giue as much to this last as vnto thee: is it not lawfull for mee to doo with mine own what I wil? is thine eye euill because I am good? So verily God will say to these enuious and malicious men; My friende, why doest thou grudge and repine against my

Mat. 20.

my seruants, for my bountie and large allowance that I haue giuen vnto them? Is it any wrong to thee to see mee liberall and beneficiall vnto others? what if I would, to shewe my loue and bountie to my Apostles and ministers, giue vnto them mine owne part which is due vnto my selfe, what is this to thee? Is it not lawfull for mee to doe with mine owne what I will? wilt thou bee euill because I am good? Goe to; *tolle quod tuum est & vade*, take that which is thine own and go thy way; I haue dealt wel and bountifully with thee in giuing nine parts vnto thee, and in giuing but one part, *viz.* the tenth vnto them: content thy selfe with it, and doo not enuie nor murmur anie more, least I take away the nine parts from thee, and giue the tenth vnto thee.

The third proposition is, that the tenths and oblations with other profits and emoluments doo belong to the

the ministers of God, not to any others; forasmuch as God gaue his part to the Priests and Levites for their maintenance; and therefore ought not to bee diuerted or conuerted to the vse of lay men, who haue no right nor interest either in Gods tenth or in any other goods of the Church. For seeing that in the matter of tithes and oblatiōs & of all other ecclesiasticall profits, there is a mutuall giuing and receiuing, as the Apostle speaketh, *Phil. 4.* the minister giuing spirituall things, and the people giuing carnall and temporall things for them; what reason or equitie canne there bee, that those that may not, nor doo not performe the one, should bee partakers of the other, or that they should liue vpon the Altar, that doo not serue at the Altar? The dignities and reuenewes of the Church do belong to such as are intitled vnto thē, by a lawful power & authority receiued frō God, to manage & discharge the duties and offices therof,

accor-

Phil. 4. 18.

*Philo Iud.
lib. 2. de
Monarch.*

according to that which *Philo* reporteth of the law among the Iewes, that it doth not permitte any to reape those fruites and profits which are holy vnto God; but only those that are of the order of the Priesthood, though otherwise hee be of the same Country, & nobly descended & adorned with rare and excellent vertues: whereof hee giueth this reason, because it is not meete that sacrifices and other ceremonies of the Altar should bee committed to the Priests, & the honours and profits to bee communicated to lay persons; nor is it seemely that the Priests should take care, and labour day and night, and the rewarde to bee bestowed vpon those that are idle and take no paines for it. Therefore to alienate or detaine the goods and reuenues of the Church, which are originally due vnto God, and by a deede of gift due vnto his ministers, cannot bee without manifest wrong and iniurie to God and to the Church: which
maketh

maketh God to complaine as he doth,
 Mal. 3. *Will any man* (sayth hee) *spoil* Mal. 3. 8.
his gods? yet haue ye spoiled me; but yee
say, wherein haue we spoiled thee? in
tithes & offerings, &c. How in tithes
 and offerings? partly, by conuerting
 them to temporall and priuate vses, as
 many couetous Patrons doe, in reser-
 uing their own tithes vnto theselues, & 1. Sam. 8. 15
 in giuing nothing at al vnto God; part-
 ly by embezeling & diminishing some
 part therof by fraude and cunning, as
 many both in the Country and the Ci-
 tie vse to doe, by concealements, and Act. 5. 3
 by diuers couenous trickes and deuises
 which they haue; and so not giuing all,
 but a part of that which is dewe vnto
 him. For which cause he telleth them
 that they *are cursed with a curse*, and,
 doth straightly charge them, to bring
 all manner of tithes into his storehouse, Mal. 3. 10
 that there may be meat in his house; that
 is, into the Temple, to maintaine the
 Priests and the poore with it; not into
 their owne barnes, and their houses, to

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main-

1. Sam. 21

maintayne them and their brauerie withall. The shewe-bread was not for euery man to eat of, but for the Priests; neither is the meate of Gods house, for the vse of euery man, but for the vse of the Priests. It is a sure *maxime* in diuinitie, that those things that are dedicated and consecrated vnto God, cannot be alienated nor conuerted to ciuil vses afterwards: but doe from thenceforth become the proper possession of God, & of those to whom God doth make an assignation thereof; and therefore whosoever shall profane holy things, either by offering violence vnto them, or by employing them to their owne priuate vses, they do cast themselves headlong into very eminent danger, & doe bring a feareful destruction vpon themselves; for as *Salomon* saies, *Laqueus est homini deuorare sancta*, it is destruction vnto a man to deuoure that which is sanctified.

Prou. 20. 25

Pro. 20. The very heathen obserued, that after such time as the Grecians once offered violence to the Temple of

*Virgil. lib. 2.
Aenoid.*

Pallas

Pallas, that they lost all their hope and neuer thrived nor prospered after it: *Lactantius* writing against the error and profanenesse of the heathen, reporteth of diuers who haue bin grieuously punished among the, for offering violence vnto holy things; as namely, of *Fulvius* the Censor, who for taking away certaine *marmoreas tegulas*, tiles of marble out of the Temple of *Iuno Lacina*, was within a short time after distraught of his wittes, and had two of his sonnes slayne: for griefe whereof hee himselfe dyed also: of *Appius Claudius*, who for translating and alienating onely those things that were consecrated to *Hercules*, within a while after lost the vse of both of his eyes. And although *Dionysius* made but a rest of sacrilege, in taking a golden cloake that was vpon the image of *Iupiter Olympius*, and putting a wollen cloake vpon it insteade thereof, saying, that a golden cloak was too heauy in summer & too cold in winter,

Lactant. de origine err. cap. 4

Lact. de orig. err. cap. 8.

but a linsie wolffy cloak was fit for both ; also in cutting off a golden beard that *Aesculapius* did weare ; laying, that it was no reason that the sonne shoulde haue a beard, when as *Apollo* his Father had none ; furthermore, in taking away certaine golden cups which they held forth in their hands , saying, that it were great folly and madnesse not to take them being so kindly offered ; although I say *Dionysius* did al this without present punishment (for afterward hee was driven out of his kingdome) laughing and scoffing to his companions , who feared that hee would haue suffred shipwrack for his sacriledge ; do you not see (sayth he) how prosperous a voiage the gods do giue to those that commit sacriledge ? yet notwithstanding *Pirrhus* for robbing the treasure of *Proserpina*, suffred shipwracke not farre from the shore ; where himselfe, his men, & his other goods were drowned, & nothing found again of all, but onely the mony that hee had taken out
of

of the treasury. What should I tel you of
Zerxes, who sending 400. of his soul- *Iustin. histo*
diers to *Delphos*, to spoile the Temple *lib. 2.*
of *Apollo*, they were euery one of them
destroyed and burnt with thunder, and
lightning. Of *Marcus Crassus*, who for *Ioseph. Ant.*
taking a great summe of money out of *li. 14. cap. 12*
the Temple of Ierusalē, which *Pompey*
in a kind of piety would not touch nor
meddle withall (which sum amounted
to ten thousand talents) within a while
after making an inuasion vpon the Par-
thians, he perished there with his whole
armie. Let these passe & let vs cast our
eyes a while vpon diuine histories, and
the histories of the Church; there shal
you see *Baltazar* for profaning & abu- *Dan. 5. 23*
sing the holy vessells which *Nabuchad-*
nezzar had taken in the spoile of Ieru-
salem, and had laide vp in the Temple
of his owne god, fearing to conuert
them to his owne vse as *Iosephus* in his *Ioseph. Ant.*
antiquities discourseth vpon that histo- *li. 10. cap. 12*
rie, and for drinking and carowsing in
them among his Princes, his Courtiers

and his Concubines, with certain blasphemous words, which hee vttered against the euer-living God; receiued presently a fearefull doome & sentence by a hand-writing vpon the wall, which did wonderfully affright and astonish him, making his ioyns to loole and his knees to knock together: *Mene, Mene, Tekel, Vpharsin*. The interpretation whereof is, that God had numbred his kingdome and had finished it, and that God had diuided it, and giuen it to the Medes and Persians. There may wee see also *Antiochus Epiphanes*, who perceiving the time of his death not to be farre off, called his friends vnto him, & sheweth them both the grieuousnesse of his disease & the cause of it, viz. that he suffered all his pain & misery, for taking the vessels of gold and siluer out of the Temple of Ierusalem, and for destroying the inhabitants thereof without cause. 1. *Mac.* 6. 12. There may we likewise see *Herod*, surnamed the great, who hauing opened *Dauids* sepulchre

to

1. *Mac.* 6. 12

Ioseph. Ant.
li. 16. cap. 11

to take mony out of it as *Hircanus* had done before, who tooke from thence 3000. talents of siluer, lost two of his souldiers, or of his garde there, who were consumed by a flash of fire that brake forth of a secret place; so as hee was glad to depart thence for very feare: after which time his house decayed and fell to ruine; which was a iust rewarde and punishment of his wickednesse. Looke vnto the age that succeeded and followed after, I meane the time of the Gospel, before the Church was altogether established: beholde *Ananias* and *Saphira* for withholding secretly part of that, which they had voluntarily giuen to the vse of the church, most seuerely punished with suddaine death. After this when the Church was established, and indued with great riches and possessions by the bountifull donations of godlie Emperours, and other deuout Christians, *Iulian* the Apostata, and *Felix* his companion, (as *Theodoret* reporteth) for taking

A. 5. 5

Theodoret.
eccl. hist. lib.
3. cap. 11, 12

away the holy vessels of the Temple (where one of them pissed against the Communion table, and strooke one that would haue hindred him from it; saying that God did not take any care of Christians and that his prouidence did not reach vnto them; the other, seeing the magnificence of the holy vessels derided and scoffed most wickedly and blasphemously after this manner : *Ecce quam sumptuosis vasis filio Maria ministratur*, Behold with what sumptuous vessels the sonne of *Marie* is serued) : these two monsters I say, for taking awaie the holy vessels, and making but a iest of sacriledge, receiued both of them two iust punishments, worthie of their blasphemous sacriledge; the one hauing his mouth which was an instrument of blasphemy, made a siege or a passage to voide his filthie excrements, which are naturally in all men egested an other waie; the other hauing all the bloud of his body gathered to his mouth as to a sinke: which he

ne-

neuer left spetting an d spauling out, till
all was exhausted, and so died most mi-
serably. I will not ransacke our owne
Chronicles, nor report of the iust iudg-
ments that haue lighted vpon diuers of
our owne nation, for this horrible sin;
whereof some haue beene authors
and contriuers; others actors and ab-
bettors of the wracke and spoyle of the
Church. Those that are men of experi-
ence are able to say more out of their
owne knowledge then I am able to tell
them; neither do I list to complain and
to expostulate of the strange courtes
that haue beene taken in alienating the
goods of the Church to temporall &
profane vses, onely for the abuse of
them; making thus wounds of their
medicines, as Saint *Austen* speaketh
in an other case, and making the last er-
ror worse then the first; they erring ig-
norantly in the Assumption, thinking
poperie and superstition to be the true
seruice of God; these erring maliciously
in the maine Proposition, thinking that
that

*Qui scriptu-
ras male intel-
ligunt de me-
dicamentis
vulnera sibi
faciunt. Aug.
de Temp. ser.*

6r

that which was generally giuen to the seruice & worship of God, may vtterly be taken away for the superstition and abuse thereof; whereas the superstition should haue beene taken away, and the goods remained to the true seruice & worship of God, according to the intēt and meaning of the donors: whose generall intent and end was the seruice of God, though in the particular matter and forme therof they were foulely deceiued. So should the willes of the dead haue beene performed, the goods of the church rightly employed, pietie and religion better maintained, and the seruice and glory of God better aduanced. But it is a booteless thing to complaine hereof, beeing like vnto an old festured sore that will hardly be cured; not because there is no balme in Gilead, nor any Physition there to recover it, but because those that are sick of this disease will not be healed; of whom we may say as the Prophet saith of the obstinate and stubborne Iewes, we would haue

Ier. 8. 22.

Ier. 5. 1. 9.

haue healed them; but they woulde not
bee healed. Onely I will aduise and ad-
monish all men (because παθηματα
are μαθηματα the sufferings of others
are instructions vnto vs, these arrowes
of Gods iudgements which hee hath
shot beyond vs being like Ionathans ar-
rowes to giue warning vnto vs) to take
heede and to beware how they deale
and meddle with sacred & holy things,
either by alienating & giuing of them,
or by selling & buying of them, or by
any kind of purloining and diminishing
of them, & to discerne and put a diffe-
rence betweene spirituall & temporall
things, between holy & profane things,
betweene the goods of the world & the
goods of God. When wee giue let vs
not giue away that which is Gods, whē
we sell let vs not sel that which is Gods,
when we buy let vs not buy that which
is Gods, when we hoord and lay vp, let
vs not lay vp that which is Gods; least
by possessing that which is Gods, wee
deserue to be dispossessed of God him-
selfe.

I. Sā. 2 c. 30

*Nolo quis ha-
beat contra
Deum, ne non
habeat Deū.
Bern. epist.
272*

*Iosephus de
bello Iudaico
lib. 7.*

selfe. *Iosephus* reporteth in the warres of the Iewes, that a little before the Temple of Ierusalem was destroyed, there were certaine voyces of Angells heard there, which said, *Migremus hinc, let vs bee gone*; signifying, that neyther God nor his blessed Angels do delight to dwell where sacrilegious Church-robbers are; who may fitlie

*Iudas fur sa-
crilegus, non
qualiscunq;
fur, fur locu-
lorũ, sed Do-
minicorum,
loculorum sed
sacrorũ. Aug.
in Ioh. tr. 50.*

be compated vnto *Iudas*, who was not a common thiefe, but a sacrilegious thiefe, robbing not euery mans bagge, but Christs bagge; and hauing robbed his bagge, made little conscience afterward, to sell Christ himselfe too.

*Fratri vestro
eiusq; militib.
sagittarijs ba-
listarijsq; do-
mos Episco-
pales contra
ius & fas au-
dacter numiũ
&c. Bern. ad
Regem Fran-
corum epist.*

The consideration whereof (as I suppose) made *S. Bernard* that zealous & deuout Saint, to write so boldly to the King of France, and to expostulate with him for giuing the Bishops hou- ses to his kinsfolks, and to his souldiers, and to archers and slingers & such like, & for suffering the goods of the church to be wasted and consumed in wicked & profane vses; telling him plainly that

hee

he was too bolde with the Church, and that it would not be long unpunished, if he continued in so doing. The which was so far from that diuine spirit of the most worthy & renowned *Constantine*, that he gaue a straight charge to *Auili- nus* his gouernour (as *Eusebius* reporteth) that if anie did hold or retain anie of those goods and possessions that did formerly belong vnto the Church, he should cause them forthwith to be restored againe to the same Churches; that such things as the Churches possessed before, might now at the last return again to the right owners of them. Yea, he made an edict, that if his owne Exchequer had for a time possessed ought vniustly that belonged vnto the Church, that it should restore the same againe; and if anie had either bought and purchased any of these goods, or had them freely vpon some speciall fauour bestowed on the, that they should restore them againe; in lieu whereof, though they had laboured by their begging & buy-

Euseb. hist. eccl. lib. 10. cap. 5.

Euseb. de vita Constant. lib. 2. cap. 39. 40.

buying of these things, to alienate his minde and his good will from them, he would out of his princely benignity prouide some other waies for them, as occasion should serue. The like also did *Theodosius, Valentinian, Martianus*, and diuers other Christian and godlie Princes: who made lawes wherin they prouided that it should not be lawefull vnto anie to inuade and vsurpe thole goods, which they and others had, or hereafter shoulde bestowe vppon the Church; nor to alienate & conuert the to any profane vses; and if at any time a publick necessity should seem to challenge the vse of them, to take them with a condicion and a purpose of restoring them again, as *Iouianus* did: who took a great part of the goods of the church to relieue the people beeing pinched with famine, promising to restore all that hee tooke, and to adde more vnto it. Wherefore, to conclude this point, if either the exampls of godly Princes, or the iudgements of God vpon sacrilegi-
ous

ous people wil moue and perswade vs ;
beware of this horrible sinne of sacri-
ledge, and take heed how you possess &
hold the goods of the Church ; for so
long as *Achans* wedge of golde & the
execrable thing is among vs, it is to bee
feared that Gods iudgements, and his
seuere punishments will not bee farre
from vs.

Ios. 7. 13.

The fourth Proposition is, that the
tenths and oblations, with other dew-
ties belonging vnto God, are to bee of-
fered willingly and gladlie ; forasmuch
as they are offered in token of our gra-
titude and thankfulnessse to G O D :
which implyeth both alacritie , and
cheerfulnessse if it bee true thankfulnessse . And verely great reason there
is of it : for seeing God dooth liberal-
lie and bountifullie bestowe all that
we haue , vpon vs ; therefore we ought
to testifie our thankfulnessse by offering
somthing most willingly & chearefully
to him again. Vherof we shall finde a
dew and most deuout practice of holy
and

Exod. 36. 5

1. Chron. 29
9. 14

and godly men in former times. Wee read, that when as God commaunded *Moses* to builde a Tabernacle for his seruice, the people were so willing and forward to offer euen the best things that they had towards the building of it, that the workemen came to *Moses* and tolde him that the people brought too much, and more then enough for the vse of the worke: in regarde whereof, he was faine to make a Proclamation among them, that neither man nor woman should prepare any more work for the oblation of the sanctuarie. *Exo.* 36. 5. So likewise when the Temple was to be builded, *Dauid* & his people did offer so willingly and so bountifully towards the building of it, that as the text sayth they reioyced greatly when they did it, and did thank God for their offering which they offered vnto him; acknowledging that that which they gaue, they did first receiue, and that of his owne hand they did giue vnto him. Of which their willingnesse, both in their

their voluntarie oblatiōs, as also those which the lawe imposed vpon them, *Philo* a man of the same nation reporteth that they brought their tribute, as he calleth it, more willingly vnto the Priests, then in other places they did vnto Princes. For when as they payd their dueties vnto them, they would grudge and complaine of great impositions and exactions, and would cauill and quarrell with the publicans & towle gatherers, hating them as a common plague that was sent among thē; but when as they payd their tithes and oblations vnto the Priests, euerie man did it willingly and ioyfully, as if hee did not giue but receiue; giuing thanks vnto GOD, in the offring of their oblations. Yea, since that time, Christians in the beginning of the primitiue Church, were so forward and willing to honor God with their goods, that as many as were possessors of lands & houses sold them and brought the price therof & layd

*Philo de
pram. & bene
sacerd.*

Act. 4. 34

T

it

it downe at the Apostles feete; which was distributed to euerie one according as he had need. And after that also, in the declining state of the Church many deuout people were so ready & forward to giue vnto the Church, that they gaue more then was thought fit in policie to bee giuen; whereupon the statute of Mortmaine was made, that they should not exceede certaine bounds which were limited vnto the. Which practise how different it is from the practise of this age wherein wee liue, euerie one that is purblind may see: wherein the complaint and grudging of most men is that they are at too much cost and charge for the seruice of God, as if euerie thing were too much, that is bestowed vpon it; dealing thus worse with God then the Israelites did with the golden calf: who plucked of their earings & their iewels to make an Idoll; these contrariwise thinking much to doo the like for the seruice and worshippe of the true

true God: Whereof none can tell so well as the ministers of God, who are as it were his stewards and collectors to receiue his rents. When we come to demand them in our masters name, to whom they are due, a world it is to see what grudging and complayning, what quarrelling and contesting, what cauilling and disputing there is about them; some pretending priuiledges and prescriptions, others pleading customs and compositions, a third sort studying and inuenting meere trickes and deuises thereby to defeate and to defraud God of his right; that it would grieue any well disposed minde to see euen a very meane person so iniurioufly and so fraudulently dealt withall. If hereupon in the defence of our masters right, and in zeale to the Church, and in an honest care of our selues and ours, wee craue the benefit of the law and the helpe of the magistrate; Publicans and towle gatherers were not more odious nor counted more coue-

Secr. hist.
eccl. lib. 3.
cap. 12.

tous and more extortioners then wee are: although indeede it is not couctousnes and oppression to maintaine the right of the Church, but theft and sacriledge to withholde it from it. It is reported of *Iulian*, that when as the Christians came and complayned vnto him of the intolerable wronges and iniuries offered vnto them by the Pagans, hee made them this answer, that it was their duetic when they are wronged to suffer it patiently, because their maister had willed & commanded them to do so. And doth not the world deale thus with Gods ministers also in these dayes? Yes verily. If they be forced at any time to sue for the right of God & the church, men are readie to say to them as *Iulian* did to the Christians, that they ought to be patient and to suffer wrong, and not to go to lawe, but to liue quietly and peaceably with all men. Which I confesse they ought to do: but ought not these men also to deale iustly, and truly

truely and honestly with them? O impietic and ingratitude of men! Is this our thankfulness vnto God for the bountie and plentie that hee bestowes vppon vs, to pinch and to spare, and to deale niggardly and deceitfully with him? Doth God voutsafe to aske thy tenthes and oblations, and doest thou like a miserable and a couetous wretch deny the vnto him? what wouldest thou do, if he should haue taken nine parts vnto himselfe, and haue giue the tenth only vnto thee? Which also he doth many times if thou could see it, in making thy fields barren and to bring forth no corn, thy trees fruitless & to bring forth no fruit, the labor & paines thou takest to be vnprofitable, & to bring no gain vnto thee. Dost thou muse and wonder at it, saith Saint Austen? surely it is no wonder. God doth take away nine parts from thee, because thou wouldest not giue the tenth vnto him. For this is most iust dealing in good y if thou wilt not giue the tenth to him,

*Quid auidē
supputas?
nouem tibi
partes sub-
tracta sunt,
quia decimā
dare noluisti.
Hac enim est
Domini iusti-
ssima consue-
tudo, ut si tu
illi decimam
non dederis,
tu ad decimā
reuocaris.
Aug. de Tēp.
ser. 219.*

he wil take away nine parts from thee, and giue the tenth vnto thee. Yea, verily (as the same father sayth) because the tenth of thy goods, and of thy encrease remaineth with thee, there shal bee spoyle and hauocke made of that which thou hast: *Dabis impio militi quod non vis dare sacerdoti*, thou shalt giue that vnwillingly vnto the souldier that seekes to make a prey of thee, which thou wouldst not willingly giue the Priest that prayeth for thee. Consider this, all yee that forget God, especially you whom God hath blessed with plentie and abundance of all kinde of riches; and withall remēber those wise men that came out of the East to worship Christ: they came ladē with gold and myrrhe and fankincense to offer vnto him; and shall not Christians be as forward & as willing to do the like? *Quale est si quod fecit Magus non faciat Christianus?* saith Chrysologus: what shame were it for Christians not to do as much as Magicians did, that they should

August. ibid.

Mat. 2.

Chrysol.

should bring gold and other gifts to Christs cradle, and that Christians should not bring the like vnto Gods Altar?

O let vs blush and be ashamed of such ingratitude: and let vs not hold Gods due any longer from him, in going about to defeate him & to deceiue him of his right: but contrariwise, let vs *honour him with our substance* by Prou. 3. bringing willingly and gladly all our tithes and oblations vnto him; & then try whether God will not deale liberally & bountifully with you, whether he will not *fill your barnes with abundance, and make your presses burst with new wine, whether he will not open the windowes of heauen, and poure a blessing vpon you without measure.* And thus much shall suffice for the last dutie in the charge, which is to offer his gift: the ground and warrant whereof is the lawe or commaundement of *Moses*; And offer thy gift as *Moses* commanded.

Mal. 3.

In discoursing and handling whereof, the hand of my text pointeth me to that obedience which wee owe both to lawes and gouernours: forasmuch as the Leper is willed to performe this duetie in regard of *Moses* his commandement; which implyeth a subiection and an obedience to powers and principalities,

But because this matter hath been handled before in that reason which concerneth the Leper himselfe, in going and shewing himselfe vnto the Priest, I will not insist vpon it any further; but rather will cleare a doubt which is made concerning this obedience, inioyned by Christ vnto the ceremoniall law of *Moses*. For seeing the rites and ceremonies of the Leviticall law were to bee abolished at the comming of Christ, being but types and shadowes which are to giue place vnto the bodie as *Tertullian* sayes; and were to endure, and to continue only, *vsque ad tempus correctionis*, to the

the time of reformation, as the Apostle speaketh, Heb. 9. it may iustly bee demanded why Christ would haue the Leper to obserue that which he himselfe came to abolish. To which it is answered, that christ doth not alwaies dissolve the law of *Moses*, nor alwaies keep it; but sometimes doth the one, sometimes the other. Hee doth dissolve it sometimes, as he did in touching the Leper, to prepare and make a way, as *Chrysost.* saith, to his Euangelicall doctrine: and he obserueth it sometimes, as he doth here in bidding the Leper to offer his gift as *Moses* commanded; thereby to bridle the mouthes of some, and to heal the weaknes of others, in yeelding and condescending some thing vnto them. Secondly, though the ceremonies of the law were to haue an end by the comming of Christ: yet notwithstanding not presently at his comming, but after his death and his ascension; and then not suddainely, neither; but by degrees and by little and

*Chrysost. in
Mat.*

August.

Hieron. epist.

19.

Luc. 2.

Ioh. 7.

Act. 16.

and little. If our Saviour Christ, and his Apostles should either suddainely or altogether haue abolished them, men might haue thought that both they and others that liued after, did detest and abhorre them as diuelish and sacrilegious impietie: and therefore to take away this slander and reproche from them, and also to giue a due honour and commendation vnto them, they would haue them to continue a while after them, yea and obserue the also sometimes in their owne persons. To which end, wee read how Christ himselfe was circumcised and presented with an oblation, and did duly obserue the feasts and sacrifices according to the law of *Moses*, & how *Paul* circumcised *Timothe*, and did sheare his own head at *Cenchrea*; which they did, least otherwise they should bee thought to condemn the ceremonies of *Moses* law, as much as they did the superstition & idolatrie of the heathen: which in no wise they would haue to

bee

bee disgraced or to bee dishonoured;
but rather to be countenanced & res-
pected both in regard of God, the au-
thor, and *Moses* the ordainer of them.

Indeed it cannot bee denied, that after
the death and ascension of Christ, *ve-*

tera sacramenta amiserunt tanquam

August. Ep.
19.

vitam officij sui, as Saint *Austen* sayes

the olde sacraments and ceremonies

of the the law, they lost as it were the

life of their office; but yet as the bo-

dies of the dead are not to bee cast vn-

to dogges & to the foules of the ayre,

nor to be tumbled presently into their

graues, but are after a time to bee

brought decently and honorably vn-

to their burialles, with certaine oble-

quies, and funerall rites performed by

their friends and acquaintance while

they liued; so the ceremonies of the

law, though they languished and be-

gan to die at the comming of Christ,

yea and were dead also after his death;

yet Christ and his Apostles who were

friends to *Moses*, would not haue them

present-

presently to be tumbled into the graue without all reuerence, or to be cast out to the slaunderous reproches of enemies, as to the biting of dogges; but with all honour and reuerence after that time to bee brought vnto the Graue, and there to rest and abide for euer. So if any shall now labour and go about to reuiue them, and to bring them in againe by obseruing of them, hee shall not bee *pius deductor & baiulus corporis*, as *Austen* sayes; a louing friend that comes to solemnise the funerall; but *impius sepultura violator*, a wicked enemy that comes to rake the Graue, and to violate the buriall. The vse that is now of them, is to reade them for the vnderstanding and accomplishing of the things which they signified; not to obserue them, by performing any dutie or obedience which we owe vnto them.

August. Ibid

From whence wee may take a iust estimate, how to esteeme of the rites
and

and ceremonies of our Church, and in what account and honour wee ought to haue them: not to disgrace and to dishonour them as diuers do; but to esteeme reuerently of them; if not for any other cause, yet in regarde of them that did first institute and ordaine them, as also of them that did afterward for a long time obserue and keep them, who were both learned, godly and zealous men, such as shed their blood, and layd downe their liues for the profession of the truth. For so we see that Christ and his Apostles did, who honoured the law of *Moses* and the Ceremonies therof (though they were to haue an ende shortly after) in regarde of *Moses* who was the Authour and ordayer of them: Which honour if any shall refuse to giue to the rites and ceremonies of our Church, as deeming them popish and superstitious, both in the institution and the vse of them; let these men that doo thus wrong
our

our Church by casting an aspersi-
on of poperie and superstition vppon it,
knowe first of all thus much, that these
rites and ceremonies haue beene ob-
serued and vled euen in the purest times
of the Church, many hundred yeares
before poperie and superstition crept
in: as might bee shewed in diuers par-
ticular ceremonies, namely the crosse
in Baptisme, the vle of the surplisse,
musicke in Gods seruice, kneeling at
the communion, with diuers other
besides, whereat so much offence is
taken. The which were vled, if not in
the times of the Apostles, which
Eusebius and others seeme to affirme,
yet notwithstanding immediatly af-
ter, both in the time of persecution
when godly and zealous Christians
shed their blood in defence of the
Gospell: as appeareth plainly in the
writings of *Tertullian*, *Cyprian* and o-
thers, who make expresse mention of
some of them; and in the time of
peace also, when as the Church be-
gan

gan to haue Christian Emperours, who became nursing fathers and nursing mothers of the Church, as is to be seene in the writings of most of the ancient fathers. Secondly, let it bee granted, that the ceremonies of our Church were first inuented and ordained by those that were popish and superstitious, yea by pagans and heathen men, as some doo affirme, and were most wickedlie abused to superstition and idolatrie; is it therefore vnlawfull for Christians to vse them, and to improoue them to a good end? only because they were ordained and abused by them? What were this else but to take away the vse of all things whatsoever? because they haue either beene inuented and ordained by heathen men; or else abused by wicked and vngodly men. The captiue woman that was taken in war, though otherwise an Infidell, her hayre being shorne and her nayles being pared, might be married to an Israelitic. Deu.

Deut. 21.

21. so also things profaned and abused, being afterward corrected and reformed, may bee imployed to a more holy and sacred vse. In the sixt of *Iosua*, when the Citie of *Iericho* was destroyed, God gaue a cōmandement, that all the gold, siluer, vessels of brasse & iron should be consecrated and brought into the treasure of God; shewing most plainly that things inuented by heathen and abused by idolaters, may bee conuerted to the seruice of God and the vse and benefit of the Church. So then let it bee graunted that *Mercurius* inuented musick: may not *Dauid* therefore play vpon a harpe and prayse God with an instrument of ten strings? Say that *Æsculapus* inuented Physicke, may not therefore *Esay* prescribe *Ezechias* a medicine for his sore? Put the case that *Minerua* inuēted nauigation: may not therefore *Ionas* and *Paul* saile in shippes? To bee short, let idolaters bee inuēters of all kinde of vtensil and household stufte: yet you shall finde

Christ

Christ himself sleeping vpon a pillow,
vſing a baſon to waſh his diſciples feet,
and girding himſelte with a linnen gar-
ment, which *Tertullian* calles a gar-

*Linteo circū-
ſtringitur,
propria Oſy-
ridis veſte.
Tertul. de
Cor. militis*

ment proper and belonging to *Oſyris*.
The *Ægyptians* iewells and their rai-
ment wil ſerue to put vpon the *Iſraelits*.

Exod. 3. 22. & the wood of the groues
where was the worſhippe of ſtraunge
Gods, will ſerue for ſacrifices and burnt
offerings to worſhip the true and euer-
living God. When things abuſed to i-
dolatry are conuerted to Gods honour,
it ſareth with them (ſaith *S. Auſten*) as it
dooth with men themſelues; who are
conuerted and changed, being of wic-
ked & profane men, made holy and de-
uout Chriſtians: which as we do great-
ly praiſe and commend, ſo we cannot
iuſtly diſpraiſe nor condemne the o-
ther. Laſtly, were the ceremonies and
orders of our Church impious and ſu-
perſtitious, is it likely that thoſe holy &
godly Martyrs would haue vſed & obſer-
ued them, who laid down their liues ra-

*Aug. Publi-
cole. ep. 154.*

ther then they would bee defiled with popish superstition and idolatrie ? vnlesse perhappes wee thinke our selues to bee of more wisdom and of better iudgement then they were : which must needes bee a signe of great arrogancie, in being wise in our owne conceit, and in preferring our selues before others. Therefore, so farre ought wee to bee from dishonouring and disgracing these rites and Ceremonies, and forsaking our ministerie in a dislike and detestation of them, that wee ought most willingly to subscribe and to conforme our selues vnto them; and to praise and blesse God, not onely for the faith, but also for the order that is among vs, as the Queene of Sheba blessed God for the decent order and gouernment which shee behelde in *Salomons house*.

The last thing to be considered, is the end of his oblation : which besides the testifying of his thankfulness to God; is a particular respect concerning the
Priests,

Col. 2 5

1. Kin. 10. 11

priests, that it might be *intestimoniũ* for a witness vnto the, that if they shuld out of their malice vnto Christ, cauil about his cleansing, they might be conuicted and condemned by the gift which they receiued, as from one that was made cleane: for else, why did they take his offering, vnlesse hee were soundly and perfectly healed of his disease? God dealeth with wicked & malicious men, as Iudges doe with malefactors, whose vse to proceede vpon witnessse and euidence that is against them; that if they shall afterwarde cauill and quarrell about the fact, they may be *ἀναπολογῆται* without all excuse, being conuicted by the testimonie and euidence that is against them.

Hence it was, that *Aarons* rod was kept in the Tabernacle for a witnessse against the Iewes, of their rebellion. *Num. 17. 10*
Numb. 17. That the tables of stone written with Gods owne finger, and *Heb. 9. 4*
 called the tables of the testimony, were *Psal. 81. 5*
 kept in the Ark for a testimony of their

disobedience, Psalm. 81. and that the Gospell was preached throughout the whole world, to be a witnesse of the infidelitie of all that did not beleue it. The Angells of God that stand round about vs, our hearts and consciences that are within vs, and all the creatures in the World that are without vs, will be readie to beare record and witnesse of vs. The rich mans golde and the rust of it will bee a witnesse of his couetousnesse: the stone out of the wall, and the beame out of the timber, shall be a witnesse of his crueltie: the fowls of heauen, and the birdes of the ayre will bee witnesses of his impietie and of his blasphemy.

Iam. 5. 3

Hab. 2. 11.

Ecc. 10. 20.

Heb. 12. 1.

Prov. 4. 23

Wherefore, seeing wee are compassed with a cloude of so manie witnesses, as the Apostle speaketh in another case, let vs cast off euerie thing that presseth downe, and the sinne that hangeth so fast on; let vs bee carefull to keepe not onely our hearts, but our tongues and our hands with

with all diligence, keeping (as it were) a continuall watch amidst our thoughts, our words and our deedes; least otherwise those that bee present to behold vs, be witnessses against vs to conuince and condemne vs. Those that haue a great manie eyes vppon them to obserue and note all their wordes and deedes, are verie warie and circumspect, that no vndecent, nor vnseemely thing passe and escape from them: so ought wee to bee euerie way as carefull, and as prouident; ha- uing so manie to beare witnesse and recorde of vs. It was *Seneca* his coun- sell to his friend *Lucilius*, that when- soeuer hee went about to doe anie thing, hee should imagine *Cato* or *Scipio*, or some other worthie Roman to be in presence; which as he thought, woulde make him the more carefull and circumspecte in all things: so ought wee, whensoeuer wee goe a- bout anie thing, to consider, that God his holie Angells and his creatures are

present to beare witnessse of vs; and if anie of these should faile, yet our owne conscience neuer faileth to be present, going euery where with vs, and carrying about that with it, which it hath receiued to keepe; beeing euery where vnto vs, eyther an inseparable glorie to excuse and to saue vs, or an inseparable confusion to accuse and condemne vs. In regard whereof, we ought all of vs to haue grace, as the Apostle sayth, Yo to serue God and to please him with feare and reuerence, that wee neede not to feare anie witnessses, that shall at anie time rise vp against vs; but contrariwise, hauing the testimonie and witnessse of our conscience, that in simplicitie and godly purenesse, we haue had our conuersation in the World, and giuing an outward testimonie and witnessse vnto the World, of our faith and good workes by the fruits thereof, we may receiue both the inwarde testimonie of the spirit to beare witnessse with our spirits that wee are the sonnes of

*Conscientia
est insepara-
bilis gloria
vel confusio
vniuscuiusq;
pro qualitate
depositi. Bern.
de inter. domo
cap. 1.*

2. Cor. 1. 12

Rom. 8. 16

of God, and the outwarde testimonie
of God the Father, and of his sonne Ie-
sus Christ, saying vnto vs, *Euge bone*
serue & fidelis, It is wel done good and
faithfull seruant, thou hast beene faith-
full in a little, I will make thee ruler o-
uer much, enter into thy Masters ioy.

Mat. 25. 23

To which words I would heere add
a blessing and a thanksgiuing, to con-
clude and shut vp all as the manner is;
but that Saint *Austen* tells mee that the
Scriptures are to be searched and to be
ransacked: and that wee ought not to
content our selues with the *superficies*,
and outside of them, but that wee are
to penetrate into the verie bowelles of
them. And Saint *Chrysostome* more
particularly sayth, that all the workes
of Christs healing and curing doe con-
taine in them certaine mysteries of the
hidden and secret dispositions of God.
Which I know not how to open and to
make manifest, vnlesse the healing of
this Leper doth represent and shadowe
out the healing of a sinner, and the cu-

*Scripturae
scrutanda
sunt, nec ea-
rum superfi-
cie debemus
esse contenti,
quia ita modi-
ficata sunt
vt altius se
penetrari ve-
lint. Aug.
Hesich. ep. 80*

*Omnia opera
curationum
Christi habet
in se mysteria
dispositionum
Dei abscon-
ditarum.
Chrys. in
Mat.*

ring of sinne, which is as it were a leprosie of the soule. Which if it doth (as verie well it maie doe) then ought we all of vs to come vnto Christ with the Leper, and to fall downe before him, and humbly desire him to heale our soules, and to cleanse vs from al our sins; he being the only Physicion & the physick to heale vs withal; whose bloud dooth both purge our consciences and cleanse vs from all our sinnes. Which desire of ours, he is both able in regard of his power, and willing in regarde of his goodness, to grant and perform; being ready both to send out his word to heale vs with it, and to stretch out his hand, and to sprinkle his most precious bloud vpon vs to cleanse vs with it: the vertue and efficacie whereof is such, that hee doth euen immediately, and as it were in a moment, cleanse vs from all our sinnes, and heale vs of all our iniquities. Whereof when wee are cured, let vs not tell it vnto euery one, by bragging and boasting of it, as if wee

were

Heb. 9. 14

Psal. 147. 18

Heb. 12. 24

were healed by our owne power and godlineſſe : but let vs aſcribe all the praiſe and glorie vnto God for it, preſenting our ſelues vnto Chriſt Ieſus our high Prielt, as vnto our heavenly Phyſicion, who by his owne bloud entered into the holy place to ſanctifie vs and to obtaine eternall redemption for vs ; offering vp our ſoules and bodies a liuing ſacrifice holie and acceptable vnto him ; as it were two Pigeons , or a paire of Turtle-doues, for a giſte and a teſtimonie of our thankefulneſſe vnto him : that ſo being iudged and pronounced cleane and pure from all leproſie of ſinne , wee may (maugre the malice of Satan) bee receiued into the ſocietie and companie of the Saints in the holy Citie, the heauenlie IERUSALEM, there to ſing Halleluiah, and to giue prayſe and honour and glorie to him that ſitteth vpon the throne and to the LAMB for euermore. Which he vouchſafe to grant vnto vs,
of

Act. 3. 12

Heb. 9. 12

Rom. 12. 1

Apoc. 4. 13

of his infinite goodnesse and mercy towards vs, and for the inestimable price and merit of his owne blood, wherewith he hath purchased vs and washed vs from all our sinnes, and obtained eternall redemption and saluation for vs. To whom with the Father and the holy Spirit, three persons & one God, be ascribed all honour and glorie, praise and dominion, both now and for euer.

Amen.

F I N I S.

Faults escaped in the Printing.

Page 122. line 1. *Reade* why weake and base, and
not &c.

Page 229. line 4. for *Mediolannus*, Reade *Mediola-*
num.
